



The Antiquary.



APRIL, 1914.

Announcement of the May "Antiquary" will be found on page 2 in front.

Notes of the Month.

At the meeting of the Society of Antiquaries on March 5, the following gentlemen were elected Fellows: Colonel Sir Clement Molyneux Roys, the Rev. P. T. B. Clayton, and Messrs. A. T. Bolton, R. C. Fowler, A. W. Gould, J. E. Hodgkin, C. H. St. John Hornby, H. W. Lewer, and W. de C. Prideaux.

The summer meeting of the Royal Archaeological Institute will be held at Derby from Tuesday, July 14, to Wednesday, July 22, under the presidency of the Duke of Rutland.

The archaeological excavations at Avebury will be resumed at Easter under the auspices of the British Association, Mr. H. St. George Gray being, as before, director of the work on the ground. The Stone Circles Committee of the British Association consists at the present time of Sir C. Hercules Read (Chairman), Mr. H. Balfour (Secretary), Dr. G. A. Auden, Professor W. Ridgeway, Dr. J. G. Garson, Sir Arthur Evans, Dr. R. Munro, Hon. Professor Boyd Dawkins, and Mr. A. L. Lewis.

It is intended to dig through the silting of the fosse down to the original bottom on the eastern side and against the southern entrance causeway which was found in trial excavations on this spot in 1909. It is very

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desirable that excavations should be conducted on this side, the previous sections having been cut on the western side of this causeway and on Lord Avebury's property. It is also intended to dig a section through the great vallum on the S.S.E. This is also on Captain Jenner's property.

The grant which the British Association has been able to make is not sufficient to defray the cost of the investigation, but leave has been obtained to appeal for subscriptions to those interested in the work; and Mr. Gray (Castle House, Taunton) will be glad to receive contributions towards the fund, and to answer any questions about the work. The director is engaged upon the preparation of a large plan of Avebury, and in due course it is hoped to record the Avebury excavations on a scale worthy of the subject.

The *Builder* of March 6 contained the fifth and final section of Mr. J. Tavenor-Perry's fascinating study of "Bronze Doors," with some fine illustrations, and the first part of a paper by Mr. J. Starkie Gardner on "Tomb-Rails of the Fourteenth and Fifteenth Centuries," with several illustrations. The *Architect*, March 13, had a paper by Mr. J. Seymour Lindsay on "Ancient Domestic Ironwork," with a profusion of drawings from the author's own pen.

Vandalism is to the front once more at Southampton. The Watch Committee of the Corporation has passed a resolution to the effect that it is desirable to pull down or remove that fine old fourteenth-century relic—the Bargate. We trust that the Council will refuse to endorse this destructive resolution. Southampton should be proud of, and glad to preserve, so beautiful a relic of the Middle Ages. In a letter to the *Times* of March 10, "A County Magistrate" writes: "I trust that such an act of vandalism will be in some way frustrated. It is perfectly true that it is an obstruction to traffic; but having known it well for thirty-five years, and being a constant passenger through it, I most earnestly protest against such an idea in these days, when interesting and ancient architectural structures of this kind are generally protected. It would be quite possible to construct a

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road round it on both sides for up and down traffic, leaving the tramcars to pass through the centre arch. If this were done, the roadway would be much improved, and the ancient gateway, which is part of the city wall, stand out more beautiful than ever. The cost of this work would no doubt be large, but if the town of Southampton is too poor to find the money, I for one shall be pleased to contribute to a fund for the preservation of the gateway."

It was stated in last month's "Notes" that the annual congress of the British Archaeological Association would be held at Shrewsbury from June 29 to July 4; but it is now announced that the negotiations for the Shrewsbury gathering have fallen through, and the congress will be held in July at Canterbury, where the Association held its first meeting seventy years ago.

The *Daily Telegraph* of March 12 contained the following communication from its Berlin correspondent: "A valuable anthropological discovery in the northern part of German East Africa is reported in the *Lokalanzeiger* by Dr. Hans Reck, of the Geological Palaeontological Institute of the Berlin University. It is a fossil human skeleton, in a magnificent state of preservation, which is held to prove that 'many tens—nay, hundreds—of thousands of years ago a highly developed race of men inhabited the African continent.'

"The remains seems to be of a completeness very unusual in such cases. Not only is the skull perfect, with all its teeth, but Dr. Reck speaks of the 'entire framework of the body, thorax, shoulders, pelvis, and extremities.' The skeleton is ascribed to the diluvial epoch, but anything like a precise estimation of its age will only be possible after a thorough examination of the remains of the extinct animals among which it was found."

The *Athenæum*, February 21, said: "Captain Campbell Besley, who has returned from exploration in South America to New York this week, reports wonderful discoveries of the civilization of the Incas at Cuzco. An Indian showed him, buried in the luxuriant vegetation, buildings which are said to be

highly remarkable both from the architectural and the engineering point of view. The palaces were on a huge scale, the vessels used were elaborately ornamented, and stone walls were used to bank up the adjacent river as well as for purposes of fortification."

While digging gravel in a quarry at Caversham, workmen have opened up an ancient pit-dwelling. It has a perpendicular passage leading to a large circular chamber several feet in diameter. The whole was found full of black earth and charcoal, wherein were the fragments of two cooking-pots—one of them shows a rough attempt at decoration—a piece of flake flint, and a bronze pin, which are thought to belong to the Bronze Age. These have been placed in the Reading Museum.

The *Times* of March 6 contained an important and deeply interesting article by Professor E. Naville on "The Work of the Egypt Exploration Fund: an Unsuspected Building." The excavations which Professor Naville has been conducting at Abydos for the Fund are drawing to a close, and the Professor believes that the explorers "have found what the Greek authors call the 'Tomb of Osiris,' where the head of the god was supposed to be preserved. The work began two years ago, at a door which Professor Petrie had discovered, but where he had stopped. This door gave access to a long passage quite full of rubbish. In ancient times it had a ceiling formed of large sandstone blocks, but except one they have all been quarried out. The side-walls are covered with texts of the Book of the Dead, of the time of Menephtah, the King of the Exodus. It slopes down gently, is about 14 metres long, and opens into what we thought then to be two side-chambers. But they turned out to be a large hall, with a slanting ceiling and walls covered with funerary paintings of the same King. In front of the passage in the eastern wall of this hall is a doorway, the three huge lintels of which, 15 feet long, we had discovered two years ago. Behind it we thought we could trace two chambers, but we could not go farther for lack of means."

The writer goes on to describe what was found behind this doorway—a unique rectangular building, constructed of huge material, the enclosing wall being of two different casings, and the enclosed space being divided by massive granite pillars into three naves parallel to the long side. The details which Professor Naville gives of this extraordinary sanctuary and its gigantic colonnades are most impressive. Then comes the great discovery: "The middle nave leads to the end wall not very far from Seti's temple. It is in red sandstone, and there only we found sculptures with the name of Menephtah. They are decidedly funerary, such as the representation of the two principal amulets put near the deceased. It was clear that we were near a tomb. In fact, quite below is a small door not larger than those of the cells, which was closed by blocks of stone. When we had removed them, we crept into a large hall very similar to that at the entrance, having the same width as the temple, 20 metres, and a length of about 5 metres. Its slanting roof is made of large blocks. This hall is in a perfect state of preservation. On one side, and part of the ceiling, are engraved or painted funerary scenes of the time of Seti I. It is quite empty. In a temple which has been a quarry for centuries we cannot hope to discover anything having any value. What shows that it was the burial-place of Osiris are the texts on the walls, the end of the book which may be called the Book of the Underworld."

The Professor admits that some of the features of this wonderful building correspond to Strabo's description of what he called the Fountain of Abydos, and no doubt further investigation will be necessary before the proposed identification of the place with the Tomb of Osiris will be generally accepted; but the discovery shows what extraordinary monuments of bygone ages may still lurk unsuspected beneath Egyptian sands.

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In the report of the Inspector of Ancient Monuments, recently issued, it is stated that one hundred and forty ancient monuments and historic buildings are now under the care of the Commissioners. At the Tower of London good progress has been made

with the protection of the prisoners' inscriptions in the Salt, Broad Arrow, and Well Towers, and of some of them permanent electrotypes reproductions have been made. It is proposed to continue this work, so that copies of the most interesting inscriptions may be available for purchase by the public.

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Quite a number of fascinating discoveries have been made in various old buildings during the progress of the work of preservation. Just as paint often serves to retain undamaged the beauties of old furniture for the admiration of another generation, so wall-paper will often reveal behind its ugly exterior beautiful old woodwork. At Chelsea Hospital, for instance, the original seventeenth-century panelling was found to exist in whole or in part under the canvas backing of the wall-papers in several rooms. When the plaster ceiling was removed from the hall on the first-floor of Huntingtower, Perth, a magnificent painted ceiling was laid bare. This has been left exposed, and is to be treated with a preservative under the advice of Dr. A. P. Lawrie, of the Heriot Watt College, Edinburgh.

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Another discovery—of a more gruesome nature—was made at Richmond Castle. In clearing some earth from the south wall, two human skeletons were found. They were the remains of a man and a woman, and no doubt are the key to some mystery which startled the neighbourhood years—perhaps centuries—ago. The report adds that the skeletons were reburied at a deeper level, "the coroner having decided that an inquest was unnecessary."

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There are probably few who have not at some time or other had reason to deplore the senseless scratching of names on historic remains. A glaring example of such vandalism is reported from Castle Rigg, Keswick. The defacement of the Stone Circle continues; and as it is impossible to arrange for an official custodian to be continuously on guard to prevent this, the Board may be reluctantly compelled to put up an unclimbable fence round the circle. The posts of the fence are already in position, but the

completion is held over for a year to test the effect of the increased supervision.



In February, workmen engaged in demolishing old property in High Street, Ayr, discovered no fewer than 698 coins, of the time of Mary Queen of Scots. Most of them, according to the *Scotsman*, are copper bawbees and half-bawbees of dates between 1557 and 1569, though a few are of James VI.



A fine collection of tapestries, carpets, and furniture, from Boughton House, Kettering, lent by the Earl of Dalkeith, together with three tapestries after Mantegna's Triumph of Cæsar, lent by the Duke of Buccleuch, will be on view till the end of May in the North Court of the Victoria and Albert Museum. It is very many years since so splendid a collection of tapestries was to be seen in London. A good catalogue, with sixteen excellent plates, has been issued by the Museum at the nominal price of sixpence.



The *Morning Advertiser*, March 6, reports that at a sale of Oriental porcelain formerly belonging to Lieutenant-Colonel H. B. L. Hughes, of Abergele, North Wales, which took place on March 5 at Christie's, £483 was paid for a pair of Dresden vases and covers, 12 inches high. A clock, in a Dresden case of architectural design, 15½ inches high, realized £210, and a Chinese famille-verte vase, of the Kang-Ho period, and 19 inches high, 235 guineas. A pair of busts in statuary marble, representing George II. and George III., by J. M. Rysbrack, were sold for 250 guineas, and a Chinese red-lacquer cabinet, 66 inches high and 46 inches wide, for 112 guineas. A pair of Bristol white figures of Lev-Tung-Pin, inscribed "Bristoll 1750," fetched 85 guineas, and a salt-glaze figure of a man on horseback, 6 inches high, 92 guineas.



The Jersey Archaeological Society on March 4 unearthed at Leo Platons, Trinity Parish, a well-preserved cromlech, a cist, two urns of pottery of the Neolithic period, and a quantity of human bones. The work is being continued, and it is expected that other important discoveries will be made.

At a meeting of the Royal Irish Academy on February 23, Mr. G. Coffey, with Mr. E. C. R. Armstrong, submitted a paper, which Mr. Armstrong read, on a "Find of Bronze Objects at Annesborough, County Armagh." These objects, which have been acquired for the Academy's collection in the National Museum, consist of an imperfect bronze torc, a fragment of another, two bronze bracelets, a bronze celt, and a late hinged brooch of provincial Roman type, and were found at Annesborough, between Lurgan and Lough Neagh, in April, 1913, while a hole was being sunk in which to insert a gatepost. The find is of particular interest from the fact of objects of very different dates, such as the torc and the hinged brooch, being discovered in the same find. In all probability the find represents a founder's hoard which was about to be melted down and recast into other objects. The hinged brooch dates from about the first century A.D. As well as the objects of this find, four other brooches of somewhat similar type in the collection were described and illustrated, also a bronze torc, the only specimen up to this time known from Ireland.



We take the following interesting notes from the *Architect*, March 6: "Amongst the interesting relics of the Middle Ages, few hold a more piquant position than the Chantry of Our Lady on the bridges at Rotherham and Wakefield. The chantry at Wakefield has been restored, and regular services are now held in the building, but that at Rotherham has been less fortunate. In the time of Henry VIII., denuded of its ornaments, it became the property of the Feoffees of the Common Lands, who permitted, or perhaps ordered, its conversion into an almshouse, and in this condition it endured until 1779, when the Feoffees again consented to its alteration to a prison. To this period in its history may be traced those structural changes which at the present day prevent a fair conception of its mediæval state. The traceried windows were walled up, a first-floor laid, and partitions built. It remained a prison until within living memory, and has for twenty years provided a tobaccoconist with a convenient repository. The primary purpose of the building having become abortive, its

conversion into an almshouse was doubtless well warranted, and even as a prison it probably performed useful service to the State. But by no conceivable reasoning could its employment as an emporium of the tobacco trade be justified.

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 "The restoration of this chantry has been the subject of deliberation for the past thirteen years. Architectural reports were made to the Feoffees in 1901 by Mr. John Bilson, F.S.A., of Hull, and in 1902 by Major J. E. Knight, of Rotherham. The late Sir Charles Stoddart was anxious to revive in some measure its ancient use as a religious building for occasional, or perhaps daily, services. To this end he compensated the late tenant when, as a preliminary move, it was felt desirable that the building should be no longer occupied. Most unhappily, Sir Charles died before the scheme of restoration had been definitely put in force, and the chantry is now the subject of a debate which appears very largely to turn upon the interpretation of his will. The matter primarily concerns the town of Rotherham, and it would be an impertinence to intrude into a question of private or semi-private disputation. The fair fame of Rotherham and the interests of archæology alike demand some measure of restoration, which will remove the accretions of the prison-house period. This is generally agreed. The Feoffees of the Common Lands, who hold the chantry in possession, will not neglect their ancient trust, and it may be assumed that all who are concerned in the future of the chantry will direct their efforts to its proper restoration."

The same issue of the *Architect* had a number of illustrations of ecclesiastical woodwork, chiefly bench-ends and poppy-heads, in various churches, also a good illustration of the elaborately carved choir-stalls of the Church of Brou, France.



Allhallows-the-More and its Sanctuary Ring.

BY J. TAVENOR-PERRY.

Render all duty which good ring should do,
 And, failing grace, succeed in guardianship.
 BROWNING: *The Ring and the Book*.

TOWARDS the fall of 1337 there occurred a disturbance in Thames Street of a sort not uncommon in Mediæval London, of which we get a slight account in the Close Rolls for that year, an account omitting, however, many details which might have made the narrative more interesting. From what one can gather, it would seem that a countryman, apparently making his way to the ferry-boat plying between Allhallows Lane and St. Mary Overie, in those times a very usual method of crossing from the city to the Surrey side, fell in with a crowd of roughs such as, even to this day, may be frequently found along the waterside, but were perhaps of a specially bad sort, since the chronicle calls them "sons of iniquity." They accused him of being someone other than he was, a pleasantry in which such as they often indulge as a preliminary to rougher jokes; and he, fearing ill-usage, seeing a church porch handy, made for that, thinking to obtain immediate relief from their attentions. What directly followed is not quite clear; but probably some officers interfering to suppress the riot, and seeing that, innocent or not, he was the centre and cause of it, and perhaps knowing as well that Andrew de Sutton, the name by which the crowd had called him, was a fugitive from justice, in spite of the man's assertion that he was John de Catton, dragged him off from the Sanctuary Ring which he was holding in his hand, and committed him to ward. How he got out again the sequel will show.

Allhallows-the-More, in the porch of which the fugitive had taken sanctuary, was in many respects remarkable among city churches, and its final destruction and absorption in a neighbouring brewery must be a matter for regret to many beside teetotallers. It stood at the corner of Upper Thames Street

and Allhallows Lane, on the east side of the latter; and its history was closely associated with that of the London Kontor of the great Hanseatic League, it having been regarded by the Flemings and Germans as their official church. It was called "the More" to distinguish it from a smaller church in Thames Street, standing at the corner of the next lane, known as Allhallows-the-Less; and it had the further descriptive title of *ad fenum* on account of the hay-wharf below, and both churches were described as "in the ropery" from the rope-walks thereabout. It is first mentioned in a will dated 1259; and in 1361 we find that the patronage was vested in the family of Le Despencer, from whom it passed by marriage to the Nevilles, and later to the Crown; and, by the presentation of Henry VIII. to the See, it became a peculiar of Canterbury.

Judging by the various engraved maps and drawings of this part of London, the church, with its adjacent buildings, was of considerable size; and from a return of fees levied for burials, etc., in 1621, we may learn something of its arrangements.* It consisted of three aisles with a tower at the west end, the north, east, and west walls of the whole structure abutting on the surrounding streets. At the east end the chancel had to the north a chapel of St. Catherine and to the south the Lady Chapel, besides which there appears to have been a chapel of St. Barbara, belonging especially to the Hansa, and two chantries founded by William Peston and Nicholas Loven, the latter perhaps a merchant from Louvain. To the south of the church was a large cloister, the four walks of which surrounded a churchyard, and another space, known as the new churchyard, was somewhere adjacent. In the tower there seem to have been four bells, while there was a fifth in the cloister, used perhaps for burials.

The merchants of the Guild seem to have done much for the beautification of the church in presenting it with stained-glass windows, and in providing stalls for themselves, perhaps in their Chapel of St. Barbara, on whose day, December 4, they always heard a special Mass, and afterwards treated the priest to fruit and wine in their garden in Cosin Lane. As to the cloister, which is an

unusual feature in connection with an ordinary parish church, it was suggested by Sir Walter Besant* that there may have been some sisterhood attached to the church to offer prayers for the safety of travellers crossing by the ferry, which might account for it; on the other hand, there is the more plausible theory, that the cloister and the churchyard by which it was surrounded may have belonged to the Hanse merchants, and been formed by them as their *campo santo* in a foreign land.†

Such was the church, the outside only of which Andrew, *alias* John, saw on that somewhat exciting day; but, from what the story goes on to tell us, we find that he was presently permitted to see all the glories of the interior by the magic of the ring. An account of the affair reached the ears of Stephen of Gravesend, the Bishop of London, and he, not concerning himself about the merits of the case, but only regarding the removal of the fugitive as an outrage on Holy Church and the acknowledged rights of sanctuary, reported the case to the King to the effect that although Andrew had taken sanctuary at the church, "and had entered the porch, and held the ring of the door in his hand, and stayed there for some time," yet he was drawn away violently and led to prison. The King, who was at Woodstock, thereupon issued an order, dated September 15, to the Sheriffs of London, who then were Nicholas Crane and Walter Neel, the latter, a bladesmith or cutler, a wealthy man and great benefactor to the city, ordering them to cause "Andrew de Sutton to be taken from prison and brought to the church of Allhallows, Haywharf, London, without delay, to stay there according to ecclesiastical liberty."‡ From the day when the church door opened to receive him, we know nothing of the fate of the fugitive, whether he proved to be the peccant Andrew and was compelled to abjure the realm, or the innocent John and was set free; but in either case we may be sure that when he reflected on the event in after-life, he never doubted but that that church-door ring was a "Sanctuary Ring."

* *Mediæval London*, vol. ii., p. 297.

† The fines levied in the steelyard for uncleanness in person and in the use of rooms were paid in wax, which was employed in making candles to be burnt in Allhallows-the-More.

‡ *Calendar of Closed Rolls*, Edward III., 1337.

* *Cartæ Antiquæ*, Lambeth, vol. vii., pp. 61, 62.

or regarded it, as does a recent writer on the subject, as a "myth" that "served no sanctuary purpose."

The subsequent history of the church has, however, yet to be told: It no doubt suffered much from the Reformation, and still more in the time of Elizabeth, when the London Kontor of the Hanse League was suppressed, although German merchants still retained possession of the steelyard until the site was covered by the Cannon Street Railway Station. The church had fallen into disrepair early in the seventeenth century, and in 1627-1629 a sum of £600 was expended on it; but it was destroyed in the Great Fire. Rebuilt as a parish church by Wren, without its cloister, at a cost of £5,641 9s. 9d., it was considerably embellished by the woodwork presented to it and prepared at the charges of Theodore Jacobsen, who appears to have been a German merchant residing in, and having charge of, the old Hanse House. This woodwork seems to have consisted of the stalls, rood-screen, and pulpit. Of the stalls we can give no account, except that they were still used as late as 1757 by the master of the steelyard and other representatives of the Guild;* the rood-screen is now to be found in St. Margaret's, Lothbury; while the pulpit, shorn of its pedestal and the sounding-board, on which was an outspread German eagle, is now in St. Paul's, Hammer-smith.

The fabric of the church itself only disappeared at the end of the last century, overwhelmed by the growing importance of an early rival and neighbour. Stow tells us that near by was built a brewhouse "by one Pot," which, increasing with the years, has now overspread the vicinity, and the site of the once famous church of Allhallows-the-More must be looked for among its vats.

O Mutter, Mutter! hin ist hin!
Verloren ist verloren!

* Helen Zimmern, *The Hansa Towns*.



Dartford Town and Church.

By MARY F. A. TENCH.

IT seems strange that Camden, "one of the most erudite writers, industrious antiquaries, and faithful historians England has to boast," should have said so little in regard to Dartford in Kent, never mentioning its church at all. He tells us, indeed, that it is "a large and throng market," adding in a note that Edward III. built a nunnery here, which Henry VIII. converted into a house for himself and his successors; and further in the text we are told that the place is chiefly notable from having disgraced itself by being the scene of the outbreak of the Peasants' War in the reign of Richard II. And yet Dartford deserves more than this rather contemptuous notice, since it is picturesquely situated and hoary with antiquity.

From remains found in its vicinity it is believed by some antiquaries—though Sir Laurence Gomme and others hold a different opinion—to have been an outlying portion of the capital of the Cassii, who, under the leadership of Caswallon, were defeated by the invading Romans commanded by Julius Cæsar, the conquered British King being driven back to his fortress and city, which latter seems to have been of considerable extent, traces of it having been discovered not only round Dartford, but in four neighbouring parishes as well.

Many good authorities hold that the site on which Dartford stands is identical with that on which was built the Roman Noviomagus or New Town. There are, however, those who dispute this, the proofs in favour of Dartford being that it is on the line of the great Roman road; the number of ancient highways leading to it, especially one along the line of the Darenth, abounding with Roman remains; the distance from London, which is identical with that named in the itinerary of Rich. de Cirencestre as the distance of Noviomagus; that it is, as was that Roman town, on the direct line from Rochester to the capital; and that many Roman remains have been found here.

But however that may be, Dartford can

boast a very fair antiquity, seeing that amongst the records of the Diocese of Rochester there are documents proving that before the Norman Conquest the church and its endowments were given to that See by the Saxon King, then lord of the soil. The town is described in the Survey of Domesday as a very considerable one, "having a church valued at sixty shillings and three chapels." Here were also "two carucates in demesne and 142 villeins, with ten borderers, having fifty-three carucates, two hiths or havens, & a mill held in form by a reve."

The position of Dartford, through which flows the Darenth, was a very important one—too important to be overlooked as a military post; and so it is probable that the strong tower, now an integral part of the church and close to the river banks, had its beginnings in very early times, and some there are who profess that it still shows traces of its Roman origin. The writer, however, has failed to discover them, and agrees with the Rev. Alan Watts, who writes that "it is evident the lower stages of the edifice form an early example of Norman work," and, so he adds, "were probably erected while the great architect Gundulf was Bishop of Rochester, and under his direction." This tower was heightened by one story during the reign of Edward IV., which perhaps detracts from its look of dogged, solid strength, whilst certainly adding to its beauty.

The church was no doubt built beside it for the sake of protection. This idea is borne out by their respective positions, for instead of being at the west end of the sacred building, as is generally the case, the tower stands to the east of the north aisle. Had they been of the same date, no doubt the usual arrangement would have been followed; but since the tower is close to the river, this, were it the older of the two, was impossible. It probably served, as did the *campanili* of Italy and the round towers of Scotland and Ireland, as a place of shelter in times of danger, as did also the *pele* towers which are still to be found in many of the English border counties.

Dartford Church shows now no sign of its pre-Norman origin, but this is not to be wondered at, seeing that as a rule the buildings of those early days were constructed

of wood, and have therefore for the most part disappeared, though the church towers, which were of more solid material, are existent in many parts of the country. The Rev. E. Tyrrell Green, M.A., gives a map in his interesting book *Towers and Spires*, shewing rather over seventy still remaining.

The present church of the Holy Trinity at Dartford was begun *temp.* Edward I., the older one having fallen into decay; but the building and decoration seem to have occupied a considerable time, the great west window of the nave dating from the reign of Edward II., whilst we learn from the records at Rochester that those of the east were inserted by Bishops Thomas de Waldam and Hamo de Hethe, who successively held the See, when Edward III. was King. The pillars of the nave bear traces of being coeval with these windows. About a century later we learn that the roof was "recovered" with lead at the expense of the parishioners, who seem to have acted in a very generous manner. From that time forward, save for the added story to the tower, there seems to have been little of alteration or renovation till the latter part of the eighteenth century, when, the town becoming even more "throng" than in the days of Camden, it was considered necessary to take down the west corner of the south aisle, so that the adjoining street might be broadened, it being then rebuilt in its present rounded form.

Besides the position of the tower already noted, the church has another rather remarkable feature—that is to say, instead of the door by which it is entered on the south side being, as is almost invariably the case, close to the west end, or, in some churches of very old foundation, in the middle of the nave or aisle, it leads direct into the south chancel, once the Lady Chapel, which was separated from the central chancel and from the south aisle by a handsome wooden screen, now, alas! removed. This "chauntry of o'r Blessed Lady of Stampitt founded by one Thos. de Dertford" in 1338 to "thintent and purpose that one prest shuld celebrate divin service there for the soul of the said founder and all Christian persons," contained one of the four altars which stood in the parish church, the others being dedicated respectively to the Holy Trinity, to St. Anne,

and to the martyred Archbishop St. Thomas à Becket. This last-named, which stood in the north chancel, now the choir vestry-room, then known as the Chapel of St. Thomas, was the chief source of the fame and prosperity of Dartford in the Middle Ages, for the town—the first halting-place on the route to Canterbury—was frequented by pilgrims of varying degrees of importance. Amongst those of highest rank was Edward III., who did pilgrimage in his early youth accompanied by his mother, whilst perhaps the most honoured through the ages was the father of English poetry, Geoffrey Chaucer, who, it may be, listened in a chamber

false traitor, removing his altar, abolishing his festivals, and ordering, much to the detriment of Dartford's material welfare, that the trade in images and trinkets should wholly cease. Again, Henry's son and successor dealt out even more drastic measures than did his father, and in his reign it was that the chapel of "O'r Ladye" was despoiled, her altar overthrown, whilst all revenues were seized by the Commission appointed by Parliament for the suppression of chantries and guilds. This occurred in 1547, and though a little later Dartford had a short renewal of good fortune in the reign of Philip and Mary, it soon passed, and about



PAINTING FOUND IN DARTFORD CHURCH, KENT.

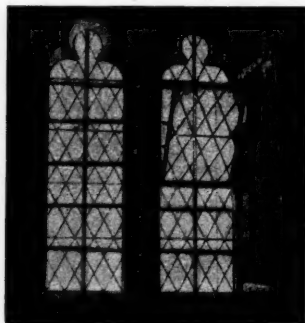
in one of the old inns, for which in those days Dartford was famous, to the stories told by "knighte and squier and preste nonne." One of these old hostleries, the Bull, still survives, little changed since these far-off days, having still its overhanging galleries, its dark oak-panelled rooms and broad stairways.

But fascinating as this ancient inn undoubtedly is, we must return to the church, where there is much to be seen. Becket's chapel was degraded long ago to more common uses, when the eighth Henry pronounced the man so long venerated and almost worshipped, to be not a saint but a

a hundred years later we find the chapel was put to the very base uses, for during the Civil War it was converted into "a Rome for the powder Magazine in the church."

In St. Mary's chapel there is, just above the spot where once her altar stood, a mural painting of England's patron saint in the act of slaying the dragon which had been about to make its usual morning meal on a young and stainless maiden, on this occasion the daughter of the King of the country. She is to be seen in the background not far from the walls of the city. Dunkin, the historian of Dartford, gives an illustration of this fresco,

which shows it to have been then much brighter in colouring than at present, though it is still quite distinct. It is believed to date from the reign of Henry VII. Below it is a door leading into the church vestry-room, above which is a priest's small chamber,



HOLY TRINITY CHURCH, DARTFORD: WINDOW IN THE PRIEST'S CHAMBER.

from a window of which he who dwelt therein is said to have been wont to hold out his hands in blessing on the long train of pilgrims on their way to St. Thomas's sacred shrine at Canterbury as they passed beneath towards what is now known as East Hill, though in those days it bore the name of St. Edmund's Weye, one of the chapels mentioned in Domesday Book, that dedicated to St. Edmund having stood beside the steep ascent. There are in this chamber two tiny windows looking north and west, the lower sashes almost level with the floor, and through these the priest or hermit could look into the choir and St. Mary's chapel. This room contains an oak table of considerable age, but otherwise it is now empty, though once used for storing a collection of old armour which had been found in the neighbourhood of Dartford. About the same time that the Virgin's altar was destroyed orders were given to provide a pulpit for the church, sermons having heretofore been delivered either from the altar steps or from the roodloft, which once spanned the east end of the nave, but has now been removed. For the maintenance of the lamp or candle which burned before the high cross standing on this loft many legacies were bequeathed.

We find William Shepherd, of Dartford, charging a messuage in Lowfield with providing seven flagons of oil yearly for the "perpetual sustentation of a lamp in the bosom of the church before the High Cross." This was in 1368, whilst in 1465 John Dowse gave four acres of arable land to "buy wax for the use of Dertford forever." Benefactions of this kind fell to the lot of other venerated places within the sacred building as well, for Thomas Barnard, whilst leaving 20*d.* to the "rode light," also bequeathed 12*d.* to "the light of St. Antonie," whilst to



HOLY TRINITY CHURCH, DARTFORD: BRASS OF UNKNOWN LADY IN FIFTEENTH-CENTURY COSTUME.

"St. Ann's awtar within," William Ladd gave in 1504 the sum of 3.4*d.*

In St. Thomas's desecrated chapel, the only objects of special interest now to be seen are the piscina in the south wall, and a stone coffin dating from Roman days, which

was discovered some ninety years ago on St. Edmund's Wye, and in which, besides the body of a young woman, nearly perfect when found, but quickly crumbling to decay, there was a copper coin of Constanopolis perhaps laid there in order to pay the passage of the dead girl across the darkling Styx.

The screen which once divided nave and choir has, like that which partly enclosed the chapel of St. Mary, been taken down, allowing a view of the whole length of the

In the west wall of the nave there is an opening which, according at least to Canon Scott-Robinson, is not as one might at first suppose a low-side window, but was for the use of the anchorite whose cell adjoined the sacred building, and whose only means of communication with the outer world was this narrow slit. Through it his food was passed, through it he was able to look into nave and aisle, whilst on his ear would fall the chaunting of his Maker's praise.

Though the glass of the great west win-



DARTFORD PRIORY, *in* KENT.

(From an old Print.)

church. It will be noticed that the chancel leans towards the south side, typifying, so it is often said, the weary droop of our Saviour's head as He hung on the cross, though there are many who will not admit this interpretation. The outline of the sepulchre is still noticeable in the north wall of the chancel, and in it, centuries ago, the effigy of the Man of Sorrows was laid each year from Good Friday till the Resurrection morning; and to burn a light in front of it many of the parishioners left sums of money.

dow is modern, yet the tracery, which dates from the fourteenth century, is particularly fine; so, too, is the doorway which is underneath it. Through it was borne, in 1422, the body of the hero of Agincourt on its way to the burial-place of England's noblest dead. A royal wedding as well as a royal funeral service was performed in this church, for in 1235 the Princess Isabel of England, daughter of King John, was here married by proxy to the Emperor Frederick II. of Germany.

A noticeable monument stands between the Thomas à Becket chapel and the chancel. It was raised to the memory of his first wife by Sir John Spielman, jeweller to Queen Elizabeth, and founder of a paper factory which once existed here. There are also many brasses. Although these are in a good state of preservation and some are extremely artistic, yet they are rarely *in situ*, and many have lost their inscriptions, while the very names are forgotten.

Dartford has some good church plate, but we learn from the *Transactions* of the Kent Archæological Society that the purchase or exchange of some of earlier date, though decided on, never took place. In 1552 the Royal Commissioners stated: "It appereth that the wardens and inhabitants there, being a very greate parishe be destitute of Cuppes to receive Communion in, and were determined theretofore to sell and alter one chalice with the patent wayng xxvj ounces; and one other chalice of sylver, parcel gylte wayng xv ounces, which y^e said Commys-sions have ordered to be exchaunged by y^e said Churchwardens for ij cuppes to receyve y^e Commuyon in, to amount to y^e latter weygte and value." But these were troublous times, and though the chalices are gone, yet the "cuppes" do not appear to have been received in "exchaunge."

Most of the old houses in Dartford have been destroyed, but besides the Bull Hotel there are a few still left in the High Street, and one of great interest is to be seen in another part of the town. This is the Priory founded by Edward III., which has been—all that is left of it—converted into a farmhouse. Bridget, daughter of Edward IV., entered the sisterhood here, though she never attained to a position of importance. Her sister, the Queen of England, charged herself with the necessary annuity; "item 1502 the 5th day of July deliver'd to thabbasse of Dertford by thands of John Weredon such money as the said abbasse hath laid out towards the charge of my lady Briggett ther lxxvj, viid."

The Priory, which was for the reception of both friars and nuns, was suppressed in the reign of Henry VIII., and became later the residence of Anne of Cleves, who does not appear to have had a very ample income

for its upkeep, for in 1556 we find her petitioning for certain necessities "for her howse at Dartford, for that her Grace had at the tyme lacked money for the furniture of the same." In the reign of Queen Mary the Priory reverted to religious uses, but when her Protestant sister came to the throne, it was again escheated to the Crown, becoming a royal residence, and we learn from Nicholl's *Progresses of Queen Elizabeth* that in 1593 "she slept at her own house of Dartford, and then returned to her palace at Greenwich."

But these were not the only royal personages who were connected with Dartford, for Richard II.'s bride, Anne of Bohemia, rode through on her way to London, using a side-saddle—the first seen in England—and thereby causing great astonishment. Edward III., that spectacle-loving King, held a tourney here, whilst once in death and twice in life the fifth Henry broke his journey in the town, and on the Brent close by "crooked-backed Richard" had for a time his camp. There are many other interesting associations as well, but space forbids allusion to them. Enough has been said, however, to prove that Dartford is a storied town of many memories.



Beadlow Priory, Bedfordshire, 1119-1435.

BY R. A. H. UNTHANK.

(Concluded from p. 66.)

SIX years before the century closed frequent and destructive fires occurred in divers parts of the kingdom, one of them at Beadlow leaving a damage which posterity, it was expected, would not easily make good. A friend, however, was soon forthcoming in Margaret, Countess of Norfolk, who held lands somewhere in the vicinity of the priory manor, but who had no interest that is immediately apparent in the priory itself, gave twenty marks towards the rebuilding of the gutted portions. Her name remains for her munificence for ever inscribed on the Abbey's

imperishable roll of benefactors. At the time of rebuilding a wall was erected at a cost of £6 13s. 8d., to enclose the greater part of the priory, which seems to hint that the late fire had been the mischievous work of an incendiary, who found the buildings all too easy of access as well as of escape. It is an unanswerable question whether or not the work of William Stubbard, a lay-brother of the monastery, and an accomplished stonemason, who executed many praiseworthy pieces of work as well at St. Albans as at the cells of Beadlow and Redbourn during the rule of the thirtieth Abbot, 1349-1396, perished in the fire. In the north aisle of the abbey church, "opposite to the altar of St. Osyth, under a common pavement only," the brother's ashes were eventually laid, in the pious hope that *cujus laudes et beneficia . . . animam ejus transtulerunt ad caelestia*. Sir John Stubbard, Knight, doubtless some relative, was received into the fraternity in 1421.

A levy of a penny in the pound of the priory's possessions towards the expenses and tax of the Benedictine Provincial Chapter shows the annual value of Beadlow to have been about this time £25 5s., and its contribution therefore 2s. 1½d. This tax, however, whether right or wrong in our surmise, we are inclined to think fell due no oftener than every three years. Hitherto, on the accession of a new Abbot, there had been heavy dues to pay in firstfruits both to King and Pope, and subsidies towards it had been commonly granted by the cells. Abbot Moote, however (1396-1401), compounded with the Crown and Curia to commute this occasional into an annual payment, and called upon the cells to help him year by year to raise the seventy marks agreed upon. Beadlow,* in this respect, was bound to furnish 4s. each at Michaelmas and the Nativity of St. John Baptist. What the various priors had done voluntarily before to help the parent abbey they now began to grumble in being saddled with an obligatory annual burden, but Moote's successor, Whethamsted, so far listened to the lingering echo of their complaint as to moderate somewhat the payment "in token of submission."

* *Greta*, iii. 469.

Gladly as we would have claimed for Beadlow the honour of having first sheltered and then yielded up to justice William Wawe, "a most nefarious robber," whose exploits perturbed the country considerably in 1427, a writ preserved in the Patent Rolls indicates distinctly that the Abbey of Beaulieu in Hampshire is the place where Wawe sought sanctuary and not the "Priory of Bewls" as erroneously given by the monkish chronicler, and supposed by Riley to be Beadlow in Bedfordshire. A short digression on this notorious character, now that he has been alluded to, will scarcely be amiss. His first recorded act of house-breaking with violence was perpetrated on Sir John Boys, Knight, at Greenstead, Essex, on the night of Septuagesima Sunday, 1427, after which "he appeared with his accomplices, in unknown numbers, . . . at the hour at which the nuns are wont to be aroused for mattins," without the walls of Sopwell Nunnery. Breaking the wall, certain of the thieves entered and struck chill horror into the minds of the nuns with their threats and urgent demands for Eleanor Hull, a woman renowned for her piety. However, they failed to find her, but absconded with a few jewels after the convent bells had sounded the tocsin and brought together the neighbourhood. Before a fortnight had passed, one of Wawe's fellows was taken at Barnet, and lodged in gaol at St. Albans, pending removal to London for trial before the Duke of Gloucester, the King's Protector. His fate we are not told, but, as Riley neatly remarks, "we may easily conjecture, as the times were merciless and his crime was great." The swiftly flying news that this lawless band was in the neighbourhood caused "townsfolk and monks alike, stricken with alarm, to keep watch the whole night through, and to see that their doors were strongly barred." At St. Albans the monks even moved the almonry bell to the presbytery, so great was their fear of being taken unawares. Another of Wawe's accomplices was caught at Watton but a fortnight after the capture of the first, taken to St. Albans, and on to London, where, bitterly bewailing his manifold robberies, he was hanged, on Thursday the morrow of St. John of Beverley. At Sleaford Wawe

next appears, undeterred by the loss of his confederates. There, after "having plundered the rectors and vicars of the district by armed violence, the outlaw took to flight"; but was presumably "taken at length in a marsh by the bailiffs and other inhabitants of the town," though not without fight, "in which some of his own men were grievously wounded, and some of the townsmen slain. . . ." From a subsequent passage it is to be inferred that the rogue escaped, taking sanctuary at the "Priory of Bewls," which is undoubtedly a mistake for that noted city of refuge kept by Cistercians in the beautiful green recesses of the New Forest, where "when the dissolution of Beaulieu was imminent, there were no less than thirty-two 'sanctuary men' who were wanted for 'dett, felony, and murder.'"* That hither it was that Wawe escaped is supported by the fact that the writ for the outlaw's apprehension is addressed "to the *Abbot* of Beaulieu," and the execution thereof entrusted to "Sir John Ratcliff, Knight and Sheriff of the county of Southampton." The commission was duly accomplished, Wawe being "fettered and brought to London, where, upon his being put in the Tower, he afforded grounds for hoping for great quietude to all people throughout the realm of England." Ultimately he was hanged, and the chronicler comments on his character, "a most wicked robber and plunderer, who, inspired by a diabolical frenzy, spared neither religious nor traders, but seized their property by force, and plundered the nuns of Burham. . . ." The execution of two more of the thief's accomplices, and the death of another in prison are noted, and so the drama closes.

The year following—namely, 1428—the oppressive conduct of a tax-gatherer to a monk of Beadlow is noticed. While Riley imagines the incident "excited considerable indignation not only at St. Albans, but in the ecclesiastical world in general, rivaling, in fact, John Moote's, the Cellarer's, adventure upon the pillory at Luton, some forty years before," the phlegmatic scribe merely recalls the details of the incident without a blade of comment. "A secular,"

* The Rev. Telford Varley's *Hampshire*.

says he, "tax-gatherer in the county of Bedford, seized in the market-place of Shefford, next our cell of Beleu, a brother monk, John Chilton, of that house, and shut him up for one night in iron fetters, his boots having had to be taken off his legs by reason of the tightness of the fetter-locks, and the great size of his stout limbs."

The reason for the tax-collector's savage assault on the brother is not given; but, since the priory was in sore straits at the time, it is scarcely rash to hazard that the collector's ill-will was prompted by vexation at an unpaid due, or—somewhat less likely we admit—that a stint of refreshment on his last visit to the monks was yet rankling in his mind. At any rate, bad seasons or mismanagement, whichever it was—the Father Abbot had only three years before been complaining of deficiencies in the accounts of the Priors of several cells—had brought the fortunes of the cell so low that the Brothers were forced to vacate and let it to seculars with a chaplain who was to maintain Divine service there according to the conditions of the foundation. As the season came for removal, a sick brother, Thomas Wendover, delayed their departure; but as soon as his obsequies were over—for he died on August 27—the Prior, Richard Missenden, "who had been head of the cell for upwards of twenty years," was appointed to a similar office in the sister cell of Redbourne in Hertfordshire. It is not certain whether the brothers went with him, or went back at once to the cloister at St. Albans; if not at once, they were certainly recalled to the monastery a year or two later, as will be shown.

The following year, 1429, certain lands of the priory—namely, Millbrook and Ampthill with their churches and a quit-rent of £10—were granted to Sir John Cornwall, his heirs and successors. The ability to make such a grant—in other words to alienate Church lands—was strongly debated by the monks of the Abbey, until the canonists and lawyers gave their opinion in its favour. Sir John then "gave 120 marks to the Abbot." Nine years later, as Lord Fanhope, Sir John Cornwall enriched the Abbey's already magnificent store of vestments with "a chasuble of cloth

of gold of a deep green colour, having a red orphrey of finer gold cloth, two tunicks to match, and three copes also to match, for the cantors in the choir." This goodly gift of vestments, figuratively described by Abbot Whethamsted as "the fourth talent," was valued at £40. Cornwall, be it added, had, in 1433, married the Countess of Huntingdon, who was sister to Henry IV. At Agincourt the then knight captured the Count de Vendôme, out of whose ransom he was enabled to build Amphilh Castle.

The year following the abandonment of the cell, the office of Master of Works was instituted at the Abbey, upon which fell the burden and care of repairing the house, besides the scarcely relative charge of defraying the expenses of the fraternity and pittances. Amongst the many sources of income assigned to this office was allocated "all the rents and revenues of our well-beloved Cell of Beadlow," out of which again was paid 53s. 4d. yearly "to a scholar student at Oxford to pray *signanter et in specie* for the soul of Robert de Albini, Founder of Beadlow, and for the souls of the father, mother, and uncles of the said Abbot" (Whethamsted). Gloucester Hall (where Worcester College now stands) was the *domus scholarium* of the Benedictines.

With a profusion of metaphor and Scriptural simile the chapter of Beadlow's abandonment opens. "So soon," says the Chronicler, "as flower-bearing Zephyrus had loosed the rugged year and banished the storms of winter vexing hard the soil, the father went down into his garden of nuts, to see the fruits of the valleys, and to observe if the vines were flourishing and whether the pomegranates were blossoming and putting forth fruit. . . . And in the course of his round when he happened to arrive at his Cell of Beadlow to make an inquiry into the conduct of the house, he found it not only a barren, but also a sickly willow—yea, and become like to that vine which for three years and more bore no fruit to the husbandman and uselessly cumbered the ground." Abbot John Whethamsted remembering the remedy of the parable profited nothing, resolved that likewise the priory should be cut down on account of its barren condition and the brethren sent back to the monastery.

But the sanction of the successor of the founder of the cell was first necessary, and next, so Abbot Whethamsted thought, was that of the Pope. Reginald, Lord Hastings and Grey de Ruthin, historically known as the House of Lancaster's first lieutenant in the protracted rebellion on the Welsh marches, was accordingly approached in the matter, and after money had been distributed amongst his friends—bribes were as patiently suffered in those days as is the tyrannical tip now—he gave his consent, in return for the celebration of his anniversary, once a year in the Abbey Church of St. Alban, "with 'Placebo' and 'Dirige' said in the choir," and on the sixteenth, seventeenth, or eighteenth day of March and on the morrow, with "Requiem" Mass to be offered at the High Altar, which, failing to perform, the Abbot and Convent were liable to a fine of 20s. to Lord de Grey's heirs for each time of omission.

"All right, title, and claim in the patronage or advowson" were unreservedly transferred to the Abbot of St. Albans for ever.

Meanwhile, in all customary formal humility, a supplication was addressed to the Pope, Martin V., to allow the Abbot and Convent of St. Albans to appropriate the revenues of Beadlow and apply them to the increase and better support of students at the universities (formerly Beadlow's annual contribution *pro pensione scholarium* had been xijls. iiijd.); but the delays of the Curia were little less than those of the Circumlocution Office, and by the time the Bull was ready, authorizing the annexation of the cell to the Abbey, Abbot Whethamsted discovered that his appeal to the Pope had been unnecessary and proportionately expensive. Accordingly, finding that the matter could be accomplished by the concurrence of the Ordinary, he instructed his proctor to leave the Bull in the Roman Chancery whilst he got the matter settled at home himself. The Prior and Brothers were called to the mother cloister, and a rectory was re-instituted in place of a vicarage, the rector agreeing to celebrate Mass twice a week for the Founder and for all the dead lying there. As to the prudence of this step, when the fact became known, the opinions of the common people were divided, some holding that "it was a lawful act and good, and would be for the

honour of religion that the brothers should lead a claustral life, rather than thus isolated grow in the fashion and manner of secular priests," others that "it was a perverted act, and impious, tending directly to discourage the founding of similar places of devotion."

But the act being done, remained; the expenses attending it are set forth in a table of *Expensæ circa Uniones et Amortizationes*, as follows:

And in expenses incurred over the union of the Cell of Beadlow, as, for instance, for various Supplications addressed to the Supreme Pontiff, and for the sealing of the same in divers offices, counsel prosecuting the signature	- xls.
Also, to John Enderby, lawyer, for his good mediation in seeking the release of the advowson of the said Cell by Lord de Grey de Ruthyn	- iij <i>li</i> vjs. viij <i>d</i> .
Also, to the same John Enderby, in a fee of twenty shillings, for life, granted him out of the same cause, by computation	- xxiiij <i>li</i>
Also, to John Hotosthe, Esquire, , waxing old, in fee of xxvjs. viij <i>d</i> ., for life, granted him out of the same cause, by computation	- xx <i>li</i>
Also, to Thomas Bowton, a younger man and steward of the household of the said lord, in fee of xxvjs. viij <i>d</i> ., etc., etc.	- xxx <i>li</i>
Total	- xcix <i>li</i> vjs. viij <i>d</i> .

To the account is appended a praise of the Abbot's good management of finances; undoubtedly he was a careful and vigilant steward, "a person," says Riley, quoting Pitz, "of marvellous industry, the sharpest intellect, the most solid judgment, and incredible prudence in matters of business."

In 1433 the Priory was escheated to the King when the escheator arrived in those parts. The finding of the jury in a consequent inquisition reveals into what a deplorable condition the cell had fallen; for eight years past the four monks could not be found to celebrate the daily Mass, "the manor being then only worth £8 a year besides reprises—i.e., deductions for rent-charge and annuities—and the Chapel of St. Machutus, endowed by Almary de St. Amand, also lacked its chaplain, for the carucate which should have sustained one had depreciated to £4, *ultra reprises*. The issue of the inquisition is not to be learnt from the Chronicle owing to missing parchments, but we may be fairly certain that the Abbot and monks of St. Albans got the lands of the

cell back again, for three years later they were expending—in a year, by-the-by, of great dearth of grain—£10 on a new barn, 48 feet long, at St. Machutus—a piece of generosity they would not have indulged in for the sole benefit of the Crown.

It is hardly likely—the cell being now occupied by seculars, and its revenues applied to the maintenance of beadsmen students at Oxford and to the endowment of the Office of Works at St. Albans—that the regulars ever came back again; but the curious instance of a summons of the Prior of Beadlow to Convocation, for the archdeaconry of Bedford in 1529, almost rouses the most unwilling of suspicions. Possibly it was the substance, more probably it was the shadow—the perseverance of unrescinded custom—that still allowed the non-existent Prior of Beadlow to send a proxy regularly to London to sit in Convocation. Leland, on the other hand, enumerates the Priory of "Beauliu" amongst the religious houses existing in Bedfordshire in 1535, as though it were inhabited by monks. Possibly a long day's ramble through the varied lanes of Inventories and Pensions' Lists of the Court of Augmentations alone could resolve the doubt.

Appended is a list of priors, as perfect as the records will allow:

Walter de Standon, elected Prior 1233.
 Roger, elected Prior 1237.
 Roger de Thebrugg, elected Prior 1281.
 John of Stopsley, elected Prior 1285.
 John of Stagsden, Prior, transferred 1296.
 William de Parys, elected Prior 1296.
 Peter de Maydenford, elected Prior 1299.
 Gregory of St. Albans, elected Prior 1302.
 Richard of Northampton, elected Prior 1305.
 William of Kirkby, elected Prior 1310 (transferred 1312).
 Richard of Hertford, elected Prior 1312.
 Henry of St. Neots, elected Prior 1316.
 Adam of Newark, elected Prior 1340 (occurs 1349).
 John of Caldwell, elected Prior 1351.
 William of Winslow, elected Prior 1374.
 John Warham, Prior, occurs 1396 and 1401.
 Richard Smith of Myssenden, Prior, occurs *circa* 1405.

No known seal remains.



Ivo de Tail-Bois.*

BY R. A. M. BOYCE.

IN the issue of the *Antiquary* for May, 1913, I gave a general outline of the life of Ivo de Tail-Bois, a Norman, or rather Angevin, who became possessed of vast estates in different parts of England in the time of the Conquest. Unfortunately in that article lack of space necessitated my passing somewhat lightly over a number of points which in the past have been the subject of a good deal of controversy.

This controversy has centred not so much round Ivo himself, as on his immediate descendants. What, for instance, was the true relationship between Ivo and the Lucia who first married Roger FitzGerald and then, later, Ranulf Meschin, who became Earl of Chester *circa* 1120? What grounds have the local historians in the various districts in which Ivo had possessions for stating that the de Lancasters and the Barons Kendal were descended from Ivo de Tail-Bois? In order that the facts already recorded may lose none of their value, I propose in the present article to discuss these controversial points far more fully.

First with regard to Ivo's English wife, whom it is stated was the daughter of Earl Alfgar, and whose name we are informed was Lucia, the information which we have at hand concerning her is of a very meagre character. The *Chronicles of Peterboro'* and *Crowland* are, however, both agreed that Ivo married the daughter of Earl Alfgar in 1073 (*Ingulf* gives the date as 1072). For the rest I can only say that there is no separate evidence apart from this that Earl Alfgar had a daughter Lucia, and some writers have attempted to show with more or less success that she was not the daughter of Alfgar but of Thorold of Bokendale, as to which it need only be said that there is no evidence that he had a daughter of that name either, and that the *Chronicles of Peterboro'* describe Thorold as her uncle.†

That Ivo had a wife who went by the name of Lucia there can be no question, for we have records of more than one charter of Ivo's in which she is referred to. In one of the later charters of William II.'s reign, she is not, however, mentioned.*

Peter de Blois, who continued the *Chronicles of Ingulf*, the *Crowland Abbot*, tells us that this Lucia (*i.e.*, the reputed daughter of Earl Alfgar) had an only daughter, nobly espoused (*unica eorum filia sponso nobili tradita*), and that she predeceased Ivo.† If, therefore, Ivo really had a wife Lucia, who had a daughter married in Ivo's lifetime, that could not have been the Lucia stated to be his wife, whom Peter de Blois says one month after his death (? 1114) married that "illustrious young man" Roger FitzGerald, and whom we know later, after the death of Roger, married the Ranulf Meschin who was to become Earl of Chester, A.D. 1120. How came it, then, that the Earls of Chester came to claim kinship with the Royal House of Mercia through her?

In my former paper I stated, perhaps with more confidence than I should have done, that Ivo had a daughter Beatrix, by Lucia. That Ivo had a daughter Beatrix we are able to prove fairly satisfactorily by the evidence of two charters. In the first of these (one of Ivo's) mention is made of Ribald, his son-in-law, brother of Alan, Earl of Lincoln, and refers also to Beatrix his wife.‡ The second, by "Ribauld, Lord of Midlesham, brother of the Earl (Alan)," is "for the souls of Alan the Earl, Beatrix his (Ribauld's) wife,"§ etc. We have, however, no certain evidence that Beatrix was the only daughter whom Peter de Blois says predeceased him, or even in fact the daughter at all of Ivo's Saxon wife, though the grant made by Henry II., already referred to in the preceding article, in which Lucy (the second) is stated to be the niece of Alan, Earl of Lincoln—and therefore probably the daughter of the Earl's brother Ribald and his wife Beatrix—certainly gives us some justification for thinking that she may have

* The proof of this article has not been revised by the author, owing to his having gone to Australia since it was in type.—Ed.

† ? Great-uncle.

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* *Mon.*, vol. iii., p. 217.

† He also states that she died without issue.

‡ Register of St. Mary's, *Mon.*, p. 553.

§ Register of St. Mary's, York.

been, especially seeing that there is evidence to show that Beatrice actually had a daughter.*

How was it then that a few generations after Ivo's death it came to be stated that Lucia, Countess of Chester, had also been first the wife of Ivo de Tail-Bois, and then, later, the wife of Roger FitzGerald?

I would suggest that that may have been in some degree due to a misinterpretation of one or more of the original charters of the Countess Lucy's. A consideration of the following abstracts of some of these will help us:

(a) Charter of Ivo de Tail-Bois to the monks of St. Mary's, York, and Stephen, the abbot . . . for the souls of himself and his wife Lucy, and of his father and mother, granting various lands, etc. (Lucy, his wife, and Ribauld, his son-in-law, are witnesses). Date, 1088-1112. (*Mon. iii.*, 583.)

(b) Grant of Ivo Tail-Bois to the Church of St. Nicholas, of Angers of the Church of Spalding. . . . for the souls of King William and Matilda, his wife, of himself, and his wife, Lucy, and his (or their) ancestors, to wit, Thorold, and his wife (?). Date, 1085. (Coles MS., p. 146; *Mon. iii.*, 216.)

(c) Charter of Ranulf Meschin, Earl of Chester, and Lucy, his wife. Date, 1123-1147.

(d) Charter of Lucy, Countess of Chester. "To all sons of Holy mother church . . . Lucy, Countess of Chester, greeting. Know all of you that I, Lucy the Countess, have given . . . and confirmed . . . for the soul of my Lord (*Domini mei*) Ivo Thalbos and for the health of my soul. . . ." (Spalding Reg., f. 391b; Coles MS., p. 432.)

(e) Charter of Lucy, Countess of Chester: "In the name of the Holy and undivided Trinity be it known to all men . . . that I Lucy Countess of Chester give and grant to the church of St. Nicholas . . . with all the liberties . . . with which I . . . and most freely held (*tenui*) them in the time of Ivo Thallebos and Roger FitzGerold and the Earl Ranolph . . . for the redemption of the soul of my father and mother (not named)

* Beatrice may have had—in fact, probably did have—a family of sons, who would appear to have adopted the surname of Tail-Bois. See *Genealogist*, New Series, vol. iii., p. 31, etc.

and my lords (*dominorum meorum*) and relatives." (*Mon. iii.*, 27; Coles MS., pp. 147, 250.)

Recognizing that it was impossible that the Lucia whom Ivo is credited as having married in 1073 could have lived to see her daughter married, and then after the death of Ivo outlived two more husbands, can it be that *Domini mei* and *Dominorum meorum* must not be taken to infer that Ivo was her husband, as it would have done usually?

Dr. Hodgson Hind and others, who attempted to place the true relationship between Lucy, the Countess of Chester, and Ivo, did not, it is of some importance to state, accept the date of Ivo's death as being 1114, as given by me. They rather argue on the ground that Ivo died during the reign of William Rufus, and therefore before 1100. In support of this they refer to a charter of William II. addressed to Roger FitzGerald, "obviously," we are told, "in his capacity as lord of Spalding" (Ivo's headquarters). They, however, overlooked two most important points—viz., (1) that Ivo, owing to his having joined in a conspiracy against the King, was, in the latter part of the reign of William Rufus, exiled in Anjou; and (2) that he afterwards returned, and was not only alive during the reign of Henry I., but influenced that monarch in 1107* to confirm the grant of the manor of Spalding to the monks of his favourite abbey of St. Nicholas, Angers. 1114 is therefore, after all, likely to be the correct date of Ivo's death, as was indicated by Peter de Blois; and if we also accept the latter's statement that Lucy married Roger FitzGerald one month later, it becomes apparent that a misconception as to the date of Ivo's death will be likely to lead us astray, seeing that Ivo could hardly have had a granddaughter by his English wife old enough to marry one month after his death if he had died before 1100.

It should be mentioned that there are other arguments which might lead one to suppose that Roger FitzGerald married Lucy before 1114, one of these being that his son William de Romara was fighting in Normandy A.D. 1119.† If, therefore, we accept the relationship between Lucia the second and

* See Allen, *History of Lincoln*, vol. i., p. 279.

† *Ordericus Vitalis*.

Ivo suggested above as being the correct one, it will be necessary to believe that William de Romara was the son of Roger by a former wife.

A consideration of another point which has also been the subject of controversy may cause us to further modify our conclusions. I refer to the mystery of Ivo's descendants—presuming he had any—in the male line.

Tail-Bois was an Angevin surname (most probably belonging to Ivo and his family only). It is therefore only met with, for the most part, in those districts in which the Angevins settled—viz., in East Anglia, etc. How came it, then, that in the reign of Henry I., the Tail-Bois were seized of the barony of de Hepple, Northumberland, where the name survived for some centuries later?*

If Ivo had a son, it could hardly have been by his Saxon wife Lucia, the reputed daughter of Earl Algar. It must therefore have been by his Norman wife Judith. As to his marriage with the latter very little is known, and it is only comparatively recently that the probability of his having had a Norman wife has been recognized, though Sir Henry Ellis and others described him as being the Conqueror's nephew. Conversely, if Ivo had a Norman wife, he may have had a son by her. One thing we do know, and that is that the Crowland chroniclers, who apparently believed the Lucy living at his death to be his wife, and who stated that Ivo left no heirs to succeed to his vast estates, were quite unaware of this second marriage. In fact, they rather appear to have lost sight of Judith altogether.

In my previous article I stated that the monks of St. Mary's, York, had left us a pedigree of the Lancasters and the Tail-Bois, and that this showed Ivo to have had a son Ethred, who in turn had a son Ketell. This pedigree, as I then pointed out in a footnote, was queried by some authorities, and that there was a discrepancy in it was apparent, though it was accepted by Dugdale in his *Monasticum*, and partly confirmed by the Cockersand Abbey register; whilst it was repeated in the local histories of nearly all

* *Calendarium Genealogiam*, Pipe Rolls: Northumberland.

the districts in the northern and eastern counties in which Ivo held lands.

Ivo, we are told, "begat Ethred," "Ethred begat Ketell," and Ketell, it is stated, begat William, Orm, and Gilbert.

It must be confessed that the accuracy of this pedigree is open to very grave doubt indeed, though we may be safe in saying that the Lancasters, at any rate, were descended from Ivo.

Mr. William Farrer suggested that Gilbert, the father of William de Lancaster, may have been the Gilbert who was supposed to have married a daughter of Beatrice, and that the Lancasters were descended from Ivo in that way. A careful consideration of dates does not make that impossible.

Certainly it is a question whether there is any real justification for believing that Ethred was the son of Ivo, especially as Ketell was a benefactor of St. Mary's, York, contemporaneously with Ivo; and Orm, his son, stated to be the brother of Gilbert, appears to have been a witness to a grant made by Roger Poinctevin in 1094.

Machell wrote (*circa* 1680) respecting the origin of the Lancasters: "Here you may see that the pedigree is suspected as being false in the first three descents, for Orme did not descend from Ivo, but Lancaster (did)."

How do we know the Lancasters were descended from Ivo? It seems impossible to believe that they were not. It is hardly to be credited that the monks of St. Mary's, probably with the original charters, or some of them, before them, could have made so absurd a mistake; yet we have seen in a previous number of the *Antiquary* that misconceptions could sometimes arise. It is not impossible that the names Ethred and Ketell were inserted in the pedigree at a later date, and I understand—though I am not sure—that the original pedigree shows signs of having been tampered with.

The fact, however, that there was another family living at this time—viz., the de Bois, or de Boscos—whose escutcheon (arms) coincided in every respect with those of the de Lancasters, goes a long way towards confirming the contention that the Lancasters were of the Tail-Bois, or Talge-Bosco, family.

Prior to the reign of Richard I., cadency and differencing had not become very general.

Heraldry, however, even during the early part of the twelfth century, assigned to each family its own distinct insignia. This insignia also was an inherited right, though it frequently happened, whilst heraldry was yet dawning, that two brothers would employ the same arms that their father had done. Only very rarely do we find different families bearing the same arms without there were ties of blood relationship, and though sometimes it did happen that the different groups in one barony all employed arms that were similar, yet there was, at any rate, some feature which distinguished the one from the other.

There is therefore evidence that Ernald de Bois (or Ernaldus de Bosco, as his name appears in some of his charters: Latin),* who was living *circa* 1143-1147, and William de Lancaster, living *circa* 1139†-1153 were, if not brothers, and both sons of Gilbert, then, at any rate, near relatives. The arms of the descendants of each were as follows: Argent, two bars, gules, in a canton of the second, gules, a lion of England, or.

William de Lancaster I. was a benefactor, either at its foundation or shortly after, of the Abbey of Leicester, founded by Robert Bossu, Earl of Leicester, A.D. 1143. From William this abbey received a grant in Lancashire of "the manor and church of Cockerham, with the chapels Ethale and Thurnham . . . with lands at Asheton, Kirkelow, Geyrstang, and Halonth, the gift of William, the son of Gilbert."‡

William de Lancaster I., in 1053, married Gundreda, the Dowager Countess of Warwick, who also joined her husband in a gift to the Canons of Leicester of two bovates of land at Cockerham. It was on lands contained in these grants that Cockersand Abbey, about half a mile from the vill of Cockerham, was afterwards built, the monks of Cockersand Abbey paying the Abbey of Leicester an annual rent of 5s. 8d.§

* Harleian Charters, 84, H. 45, 46, etc. British Museum.

† Lancashire Pipe Rolls and Early Charters. Farrer, p. vii.

‡ Palgrave shows that these were apparently used only by the Lancasters and de Bois, though another family had arms similar—viz., with a lion in a canton of the first.

§ Nichols, *History of Leicester*, vol. i., p. 281.

Ernald de Bois—as to whom, apart from this, little is known, though he is said to have been one of the keepers of the King's forest—became the steward to Robert Bossu, the Earl, and nearly all the lands that he was possessed of* were granted to him by that noble. He was also a considerable benefactor of the Abbey of Leicester at its foundation,† making them more grants even than William, and later, *circa* 1145-1147, he founded an abbey of his own, known as Biddlesden Abbey, in the county of Buckingham.‡

He was succeeded, as is shown by the charters and grants§ to Biddlesden Abbey, by three more Ernald de Bois, and for several generations the de Bois remained stewards to successive Earls of Leicester. One of the latter, Robert FitzParnell, was a faithful follower of King Richard I. in all his voyages and crusades. Ernald de Bois, grandson and heir to the first Ernald, and John de Bois, accompanied him in some of these voyages, if not all (the name of John de Bois appears on the Acre Roll, 1192, his arms, slightly differenced from those of the senior branch of the de Bois, being also shown thereon).

The arms of Ernald de Bois, as has already been stated in a previous article, appear on his seal *circa* 1216-1232.

If, therefore, the coincidence of arms, as well as of surname, do not justify our accepting as a fact the statement that the Lancasters were descendants in some way of Ivo, then it goes a long way towards doing so. It, at any rate, requires some explaining away, and it is instructive to note that the majority, if not all, of those who have probed into the origin of the de Lancasters and the Barons Kendal seem to have been not only unaware of this strong confirmative evidence, but also that there are records showing that Ivo de Tail-Bois was married to Judith, cousin to William II.

* Some of the lands granted by the de Bois to Biddlesden Abbey would appear by Domesday to have been held or claimed by Judith; but they were afterwards forfeited, and at the time of the Northamptonshire Survey, twelfth century, David, King of Scots, held most of them.

† Nichols, *History of Leicester*, vol. i., p. 258, etc.

‡ Harleian Charters, 84, H. 45, 46. British Museum. *Mon.*, vol. v., p. 367.

§ Harleian Charters, 84, H. 47 to 55.

That Gilbert, who had several sons,* and was the father of William de Lancaster I., was not unlikely to have employed the arms given above, we may further infer from the fact that it is not improbable that Ivo's son-in-law Ribauld, the husband of Beatrice, employed arms as follows—viz., Or, a chief indented, Azure,† and that descendants of Gilbert by another son also employed two bars on their escutcheon.‡

We have now shown, then, (1) that Ivo not only had a wife named Lucia, but also a daughter, Beatrice, who was married to Ribald of Middlesham before his death; and (2) that there is strong confirmative evidence that the Lancasters were in some way descendants of Ivo; whilst (3) during the reign of Henry I., as well as subsequently, the Tail-Bois were seized of the barony of de Hepple, Northumberland.§

It only remains to be said—seeing that on certain points we are so much in the dark—that the Tail-Bois of Northumberland may have been descended from Beatrice. As to that, however, further investigation into their early history would probably throw some light, especially as I have not seen them, previously, connected with the origin of the Lancaster family.

Turning again to Lucia, we have a Pipe Roll of the 31 Henry I., which shows that, after outliving her second husband (Ranulf), she must have been a comparatively young woman, for we therein learn that she paid the King a large sum of money for the livery (or repurchase) of her father's lands, and a still larger fine that she should not be compelled "to marry again" for the space of five years.

This Pipe Roll infers that she was the daughter of Ivo, but if the daughter, taking the date of Ivo's marriage, 1073, as being correct, she must then have been, one would think, quite fifty years of age,|| and therefore

* William de Lancaster had brothers named Roger and Gilbert.

† See *Genealogist*, New Series, vol. iii., p. 31, etc.

‡ Viz., the Lees, or Leighs, of Lancashire and Cheshire.

§ *Gentleman's Magazine*, vol. lxxxviii., p. 279.

|| Assuming that she was Ivo's granddaughter, and of marriageable age in 1114, at the time of his death, she would then have been about thirty-six to forty, which seems a far more reasonable age, and makes the Pipe Roll more explicable.

not in very great danger of having to go to the altar once again.

If Lucia was the granddaughter of Ivo, she could not only have been the niece* of Earl Alan, but she could also have been the descendant of Earl Alfgar. It is true that, if Beatrice *was* a daughter of the first Lucia, and had sons, Lucia could hardly have been Ivo's heir; but is it not possible if her parents were dead, as indicated by Peter de Blois, Lucia may have been living with her grandfather at the time of his death, and that, by marrying Roger FitzGerald she was allowed to retain the Lincolnshire as well as other estates? We have already seen that, during Ivo's exile, Roger seems to have been either in possession of them, or in some way connected with them, whilst other of Ivo's offspring would appear to have been seized of the barony of de Hepple—of itself of vast extent—about the time of his death.

We have, however, I think, shown that, after all, Lucia, the Countess of Chester, may have been a descendant of Earl Alfgar, and in this connection it is well to refer to a charter† of Ivo's, in which Thorold, often believed to be the father, is described as the "ancestor" of his wife Lucy (the first).

These arguments also go to show that the date of Ivo's marriage, 1073, was correct; though it would be presuming too much to think that we have offered the final solution to the inconsistent mass of evidence concerning Ivo de Tail-Bois and his family handed down to us.



Fragments of Vestments of Bishop Walter de Cantelupe preserved at Worcester.

By GEORGE BAILEY.



THE articles now to be described were found in the coffin of Walter de Cantelupe, who was brother to Nicholas de Cantelupe of Ilkeston, Derbyshire. The Bishop held the see from 1236 to 1266.

* Abstract of Charters, No. 39.

† Spalding Register, f. 12a, Mon., vol. iii., p. 216.

The de Cantelupe relics are small, but interesting. Fig. 1 is a narrow piece of richly-embroidered and applied work. It is all in gold, and is about 1 foot long and 2 inches wide. It must be understood that the sizes given are not from actual measurement, but from memory. This article has been either a maniple or one of the *infulæ* or ribbons of a mitre. It has evidently been attached to something, from which it hung down. The ground or foundation is cloth of gold, to which the four circles, containing grotesque lions, seem to have been attached. The circles were made by a rather thick



FIG. 1.

twist of thread, not very tightly screwed together. At first it was thought the lions on the maniple might have some connection with the arms of the family; but the arms as given on the tomb of Nicholas, at Ilkeston Church, are a fesse vair, between three lions'—or leopards'—faces, jessant de lis, the leopards' faces inverted. The knight is represented clothed in chain armour, cross-legged, with feet resting on a lion. These feet-rests, however, had nothing to do with the armorial bearings. The maniple and the robe to which it was attached may have been older than the Bishop's time, and may have been buried with him, because it was old and

worn out. The sketch shows what the other part of the ornamentation consists of.

Fig. 2 is a small portion of—most likely the Bishop's—chasuble. It is of the same material as that of William de Blois, and what is left of it shows a very well-designed ornamental lion. It is of gold, on the same kind of chestnut-coloured twilled silk.

Figs. 3 and 4 are small pieces of the narrow silk stole-like bands already mentioned. Fig. 3 is a common ornament for tiles and other church decorations, the birds drinking from a cup having a symbolic significance. Fig. 4 is a diapered pattern, worked in shades of brown, and at first sight looks exactly like blind-tooling on brown calf leather; but they are both the same thin fabric as those already described. There are also a number of small pieces, which had apparently fallen from other decayed robes, or may be the same. For instance, there are some scallop shells wrought in gold thread, which had been applied to silk or velvet; also of the same character there is a circle, having in it the *Agnus Dei*, which once formed a centre to the back of de Cantelupe's glove, of which a portion remains. But of these small and unimportant things, though interesting, no sketches were made.

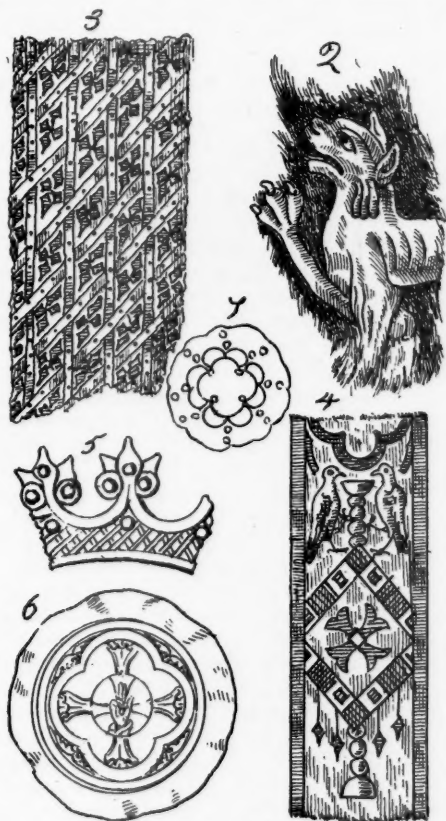
Fig. 5 is a silver-gilt broken ornament, which encircled the ivory staff. It had been set with jewels, but none remained except a small red stone—a garnet or carbuncle. This stone was supposed to have fallen out of a ring, but no ring was found. There were portions of the ivory staff, but it must, we think, have been the tusk of a narwhal, because the material has inrolled like a roll of paper, and lies in curls, like shavings made by joiners or carpenters when planing planks. The elephant's tusks are solid, and the ivory grained.

Fig. 6 is a silver paten, the centre of which shows the usual ornament found on these articles. It is very thin, and a good deal bent; but the sketch shows it rather straightened out, by which its decorations are more plainly seen. There is generally a cup associated with the paten, but none accompanied this.

Fig. 7 is a small silver spangle, which had been sewn upon some part of the ecclesiastical garments. Probably a number of

such spangles had been used, but only this one remains.

These articles and those mentioned in my previous paper (see *Antiquary* for January, p. 23) are all that were associated with the two Bishops; but there is preserved in one of these cases a piece of human skin, which was taken from the door which was formerly



FIGS. 2, 3, 4, 5, 6, 7.

in the north porch of the nave. There is a legend that a certain Dane, having stolen the Sanctus bell, was sentenced to be skinned, and as a warning to others the skin, or a part of it, was fastened to the door of the porch.

Since the first part of this subject was in print (*ante*, p. 23) the Rev. Canon Southwell

has delivered a lecture on "Mediaeval Embroideries" before the Worcestershire Archæological Society. This took place on January 12, and was reported in *Berrow's Worcester Journal* of January 17. From it the following particulars have been gathered. But first two clerical errors need to be corrected—the date 1216 (*ante*, p. 23) should have been 1218; and the Bishop's name was not Henry, but William.*

The Canon considers that these embroideries are typical examples of what was done in England in the two periods to which they belonged—viz., the early part of the twelfth and the middle of the thirteenth centuries—but that they show a decline from the excellence which marked those of the tenth. Still more they lacked the fine conception of the next age, being, as it has been called in the history of English embroidery, "The Great Period," dating from 1272 to 1330.

The first coffin was discovered during the restoration of 1861, in December, which was made under the direction of Mr. Perkins, the Cathedral architect. Mr. Bloxam, who was invited to give his opinion, thought that the remains in the stone coffin were those of Walter de Cantelupe, who was Bishop from 1236 to 1266. Mr. St. John Hope, who saw them, and afterwards read a paper on them before the Society of Antiquaries of London, on June 16, 1892, endorsed Mr. Bloxam's opinion. Mr. Bloxam had also read a paper on the discovery before the Archæological Institute at Worcester in 1882. Afterwards, in September, 1870, during some alterations in the Lady Chapel, involving the removal of two effigies of the Bishops referred to, the most northern of them was found to cover the stone coffin of Bishop William de Blois, who immediately preceded de Cantelupe. The best portions of the vestments were removed, and Mr. Hope, on examining them, said the chasuble was of slightly older date than de Blois, but that the stole might be eleventh or beginning of twelfth century.

* Bishop Henry de Blois was Bishop of Winchester (1236 to 1266); he was brother of King Stephen and grandson of the Conqueror. He was buried before the altar. He might have been brother or son of the above William, Bishop of Worcester (1218 to 1236).

These two fragments are those illustrated on pp. 24 and 25 of the January *Antiquary*.

It is curious that the coffin of de Cantelupe was found, not under the other effigy, but when the north wall of the choir near the east end was being renovated. There this coffin, which had been previously opened, was discovered. The contents were in disorder, but the coffin is said to have contained originally the Bishop, habited in dalmatic, chasuble, and stole, with the amice about the neck, the mitre on the head, or parts of it, the maniple suspended from the left arm, and various other small articles, as here represented, and that on the vestments were figures of kings, birds, etc.

It appears there were much larger pieces of these embroideries than now remain at Worcester, a great part having been stolen by a subordinate official, and sold by his survivors at his death. They found their way eventually to the British Museum and South Kensington, where they may now be seen.

The de Blois came to this country at the Conquest, and there is a family of that name still residing in Norfolk. Their arms are gules, a bend vair, between three fleurs-de-lis. Crest, a gauntlet proper, holding a fleur-de-lis argent. (These arms are now those of the See of Hereford.) Baronets since 1680. Grundisburgh Hall.

The Cantelupes are also still represented. There is a large altar-tomb in Ilkeston Church, Derbyshire, of one of them—a recumbent warrior in chain mail, surcoat, etc., with a shield, on which are their arms, which are gules, a fess vair, between three leopards' heads, jessant de lis, argent. Further information on this family may be found in *Churches of Derbyshire*, by Dr. J. C. Cox, vol. iv., p. 25.*

* Cantelupe. There was a Bishop of Hereford of that name, who died at Civita Vecchia on August 25, 1282. His body was divided between three churches—one near Florence; Ashridge, Bucks; and Hereford, where his fine tomb still exists. This Thomas Cantelupe was Bishop from 1275 to 1282, being son of William Lord Cantelupe and Millicent Countess of Evreux. He was the last Englishman canonized by the Church of Rome. There is in Lincoln Cathedral a chantry founded by Nicholas Lord Cantelupe, who died in 1355. He founded Beauvale Priory, and at Ilkeston Church, Derbyshire, there is a stone altar tomb, upon which is a somewhat mutilated effigy

The coffins of these two mediæval Bishops have been removed to the crypt of the Cathedral, and may be seen by those who desire to do so.



The Posts under the Tudors.

By CYRIL HURCOMB.

(Continued from p. 96.)



ORSES were sometimes refused,* for they were not always well treated. In such cases the aggrieved individual would try to obtain satisfaction from the constables who had taken up the horses, as in 1579 did one Marshall of Exeter who commenced a suit against Diggory Baker, an officer, for taking a horse to be ridden in post under a commission. The Earl of Bedford was instructed by the Privy Council to summon Marshall before him with a view to having proceedings stopped.† In 1598 an action was brought against the constable and bailiff of Chard for taking up two post-horses for one John Howard, sent by warrant in the previous summer, who "very lewdly being on his way did beate the guide and went awaye with the horses." The Lord Chief Justice was asked to stay the proceedings until Howard could be found and compelled to make satisfaction, while a letter was also sent to Lords Howard and Mountjoy, who had issued the warrant, bidding them take steps to satisfy the complainant in order that the constable and bailiff "be not dampnified in showing

of a man in chain-mail, surcoat, sword, etc., and carved on his shield are the Cantelupe arms—viz., to give the proper blazon, gules, three leopards' faces, jessant de lis, reversed, issuant from the mouth, or. According to Le Neve, their ancient arms were—gules, three crescents, or. (See *National Cathedrals*, vol. i., p. 201, and *Churches of Derbyshire*, vol. iv., pp. 190, 257.)

* As at Marlborough and Bruton, if the allegations made were well founded (*Acts of the Privy Council*, October 21, 1577, and September 18, 1580). A letter from Randolph, the Master of the Posts [*State Papers, Domestic (Elizabeth)*, 195 (14)], dated November 13, 1586, relates to a case at Ware.

† *Acts of the Privy Council*, February 11, 1579.

their forwardness to obey your Lordships' warrant."* In 1585† the Mayor of Guildford asks that a certain poor man may be paid for a gelding killed by Mr. Wynchfield who in his fury thrust his dagger into the horse, beat the guide, and threatened to kill the constable on his return.

Interference with the post was, of course, seriously regarded by the Council, who were accustomed to order inquiry in such cases.‡

Apart from the through posts carrying special despatches,§ the number of persons commissioned to ride in post, particularly at times of public emergency, was very large.

Commissions, or "open placards," were thus carried by officials proceeding to take up duty abroad or in Ireland, or in other parts of the realm, and by the Court post when he went to lay posts.||

Sometimes the warrant included the suite of a high officer of state. Thus Lord Hunsdon was furnished with twenty post-horses for his retinue (May 4, 1600). The con-

venience of Ambassadors and foreign noblemen and their attendants was also frequently met in this way. In a great emergency, as in the time of the Irish Rebellion, the post-horses were even required to convey armour and clothing for the army.* Their use was by no means confined to the carriage of the King's packet.

The burdens of the towns and the grievances of the standing posts were thus materially increased.

In order to effect a reduction in the number of persons riding in post, the Council issued from time to time regulations restricting the number of those entitled to issue "commissions," or increasing the rates at which holders of such commissions were entitled to ride. At first they were privileged to pay only 1d. the mile, instead of the ordinary rate of twopence. By a regulation of 1574 the rates were raised to 2d. and 2½d.† the mile, but the lower rates seem still to have been claimed in 1583. The Master of the Posts then complained that the travails of the post "was never so great nor they under so many controlments as now they are. Yea, all men that will ride in post served by the Hackney men for 2d. the mile, and they for Her Majesty's affairs, ride for a penny the mile. How the country crieth out your Honour is not ignorant; how the posts are beaten and misused is almost daily seen." The low rate payable by those riding with commissions not only caused dissatisfaction and hardship of itself, but naturally led to abuse, and induced those entitled to issue commissions to grant them to their friends for private journeys.‡ Thus, as early as 1566 it was found necessary to direct that no warrant for post-horses should be signed except on the Queen's service.§ This order may have been connected with the submission of certain "reasons to move that some orders be appointed and set down for the redress of many things concerning the posts." Among these reasons is given the riding in post at 1d. the mile, which is said so to trouble "both the posts and the whole country that

* *Acts of the Privy Council*, January 23, 1599.

† *State Papers, Domestic (Elizabeth)*, 96 (193).

‡ Randolph appends a list of the chief offenders to his letter in 1583 [*State Papers, Domestic (Elizabeth)*, vol. clxiii. (76)].

§ *Acts of the Privy Council*, February 12, 1566.

* *Acts of the Privy Council*, July 2, 1598.

† *State Papers, Domestic*, August 11.

‡ E.g., at Waltham (*Acts of the Privy Council*, July 31, 1598).

§ In the records of the Privy Council note is frequently made in the margin of letters, writs, etc., of the name of the messenger to whom they were entrusted. Thus, "delivered to A. B., the messenger," or "a messenger of the Chamber," or occasionally "groom of the Chamber." Many such entries will be found in the *Acts* for 1601-1604. For the names of the messengers, see the index to that volume. Frequently, also, letters are noted as "sent by post." In the case of circular letters a brief list of addresses was often drawn up, with the names of the messengers in a separate column. The messengers of the Chamber frequently brought up prisoners riding in post.

|| In the *State Papers* many such warrants are calendared, most of them in favour of the Secretary for the French tongue. On December 24, 1579, he was given a writ of assistance enabling him to take up some convenient vessel, if necessary.

Instances from the *Acts of the Privy Council* are these:

April 29, 1592.—"A placard for Robert Howe, merchant, to repaire to Dartmouth and to take up two poste horses to carry him thither, with a guide both in going and returnyng."

April 30, 1592.—"An open placard for Captain Carliell to take poste horses to repaire from hence for her Majesty's service to his government in Ireland."

July 29, 1600.—"A placard for three posthorses for Sir Edward Herbert."

The term "placard," used by Tuke, is thus still employed at the end of Elizabeth's reign.

no man will willingly have any horse at all but upon constraint." This, the writer goes on to say, "daily breedeth inconveniences to Her Majesty's service, and is caused only by reason that commissions are so common, every granting them that list, without respect either of the parties or affaires."*

The first section of regulations of 1574 defined the persons entitled to issue commissions, ordering "that no post shall deliver any horse to any man that rideth in post except he first show his commission signed either by the Queen's Majesty, three of the Lords of her Majesty's Council, the Earl Marshall of England for the time being, the Lord President, or, in his absence, the President of the North, the three Wardens of the Border over against Scotland, and, in their absence, their Deputies, or the Master of her Majesty's posts through England."†

In 1578 (May 1) the Council further ordered that no letters of commission should be subscribed by any Lord of the Council unless first moved for at the table or directed by the Secretary.

On March 12, 1582, the Council issued an "open placard touching the disorders of such as use to ride post" from Ireland and other parts to Plymouth and the West Country, "some without commissions, and some with one commission two or three times for little or no money at all." In future a commission was only to serve once unless otherwise specified, and riders were to pay 2d. a mile for every horse and a groat to the guide, else the post might refuse service. Commissions for persons coming out of the West were to be signed by certain officers who were named. Next year, however, Randolph was complaining (with special reference to the posts in Kent) that those who ride in post on Her Majesty's affairs only pay 1d. the mile. In a letter to Secretary Davison three years after he writes: "I assure you the posts are so oft

* To this interesting paper, which was probably drawn up in 1566, a note is appended in Randolph's hand as follows: "To have orders appointed for the better ordering of the posts is not new, for that your honour hath seen the like in print set forth by Queen Marie in Sir John Mason's time." The reference is presumably to the ordinance of 1555, of which the next document in the volume is a copy [*State Papers, Domestic (Elizabeth)*, vol. xli. (71)].

† A similar list is to be found in printed regulations of 1583.

charged as many of them are now willing to give over their offices, in especial if the poursuivant Locke gets fees when the parties themselves do lack for thanks."*

Twenty years later a set of draft instructions, dated July 1, 1602,† after declaring that "the posts being appointed specially for the Queen's immediate service, shall run with no despatches but the Queen's packets only," seems to prescribe elaborately the persons by whom letters are to be despatched, and to whom they must be addressed, if they are to secure the advantage of the post.

It may here be noted that the proper form of a commission to be carried by those riding in post is said by Randolph in 1584 to be as follows: "To all her Majesty's Standing posts, Bailiffs and Constables, and all other of her Majesty's servants and officers, and to every one of them. . . ."‡ The omission to mention the posts had led to disputes between them and the constables as to who was to serve commissions.

Such were the nature and extent of the burdens which the service of the posts entailed upon the towns on the main lines of communication. With the help of the lists of post towns or stages, and from other occasional references in the State Papers, it is now proposed to trace the development of those lines of communication as they were successively established. Summarily, it may be said that the posts to Dover had become permanent at the date of Tuke's report in 1533, that those to the North were almost certainly regularly maintained from that time onwards,§ and that towards the end of Elizabeth's reign posts to Ireland and the West were also almost continuously maintained, the Spanish raid on Munster leading to developments in this direction. In addition, it should be remembered that it was the custom during the royal progress to lay extraordinary posts in order to maintain communication with London.

* *State Papers, Domestic (Elizabeth)*, vol. xciv. (14).

† *Ibid.*, vol. cclxxxiv. (59). ‡ *Ibid.*, vol. clxx (7).

§ The establishment of the Council of the North in 1537 must have made their maintenance almost a necessity. Even the rebel leaders, during the troubles in the Northern Counties, organized a service of horse-posts for themselves between Hull and York, York and Durham, and Durham and Newcastle (*Froude's History of England*).

As regards the actual stages on the various roads, those to Dover had been settled finally in Tuke's time. From 1582 onwards there were also posts at Sandwich and Margate.*

The route of his posts northward seems to have lain through Lincoln in 1536.† In Tuke's letter of that year the stages going north to Lincoln were Waltham Cross, Ware, Royston, Huntingdon, Stilton, Stamford, and Sleaford. In 1542 Tuke was ordered to appoint all the posts between London and Berwick two horses over and above their ordinary one, and to allow for the three horses 2s. a day instead of the twelve pence ordinarily allowed.‡ In 1545 Scrooby was a post town, for Adam Gascoigne is confirmed in office as post at 4s. a day,§ and it may be presumed that the stages north of Doncaster were the same as those adopted in later years.

When Thomas Randolph, Master of the Posts, rendered his accounts for the years 1566 to 1571, the list of the posts to the North contains all the towns mentioned in Tuke's letter of 1536 so far as Stamford, with the insertion of a stage at Caxton, between Royston and Huntingdon. The list then continues as follows: South Witham, Grantham, Newark, Tuxford, Scrooby, Doncaster, Ferrybridge, Wetherby, Boroughbridge, Northallerton, Darlington, Durham, Newcastle, Morpeth, Alnwick, and Belford to Berwick, with a diversion from Morpeth through Hexham|| and Haltwhistle to Carlisle.¶ Similar lists for 1566, 1574, and

* In 1581 a messenger was specially rewarded for conveying from Margate to the Court at Otlands "a mail intercepted wherein were enclosed letters and pardons from the Pope."

† There was a King's Post at Lincoln in 1523 (*Historical MSS. Commission*, 14th Report, part viii., Appendix, p. 35).

‡ *Acts of the Privy Council*, August 13.

§ *Ibid.*, March 30, 1546.

|| This was called a "by-way." In the *State Papers [Domestic Addenda (Elizabeth)]* there is a letter from Sir John Foster to Burghley, which runs as follows: "The bearer, Rich. Harrison, post of Morpeth, is charged with a byeway called Hexham way, 16 miles long, for which he has no allowance. Pray grant him the same as others had before him, especially as the way is charged with the Queen's affairs between the West and Middle Marches. The posts in these parts have been much changed this year. . . . He is a servant of Lord Henry Seymour."

¶ From September 22 to the end of November, 1571, there were supplementary or alternative stages

1576, show that the stages had become well established.*

There was also usually a post at York.† In 1569 the posts at York were used by the Earl of Sussex to spread news of a rising. At such disturbed periods special lines of communication were probably kept open. In 1570 the Earl complains from Hartlepool of the slowness of the posts.‡

From June 1, 1573, until at any rate the end of September, 1588, there was a regular arrangement under which the post of Wetherby conveyed letters to and from York. He was paid twelve pence a day "in consideration of his charges and pains in the carradge and conveyance as well of such letters as come out of the North and out of the Southe unto the Lord President of York as also of such letters as be sent from York to the foresayde places." During the years 1573 to 1576 a number of packets were conveyed to York and to the Vice-President of the Council in the North by the post of Ferrybridge, and others by the post of Boroughbridge.

A decade or so later special payments were made to the post of South Witham for carrying packets to Loughborough from January 22, 1585, to September 24, 1586, "while the Queen of Scots lay at Tutburie and Chartely in the custody of Sir Ralph Sadler; and to the post of Stilton for conveying" packets to "Fodringham while the Scottish Queen was in the custody of Sir Amias Pawlet."

Westwards posts were laid as far as Exeter in 1574, but apparently not permanently, as posts were again laid towards Ireland between London and Tavistock on August 1, 1579, by Robert Browne.§ They were discharged on November 30 following. The stages

at Barnet, Welwyn, and Baldock. The names of the posts at Barnet were William Petit and John Brackensel; at Welwyn, John Sharde; and at Baldock, Thomas Pennyfather. They received 2s. a day in wages.

* *State Papers, Domestic (Elizabeth)*, vols. xli. (73), xcvi. (191), and cx. (20).

† E.g., in 1557 (*Acts of the Privy Council*, July 14).

‡ *State Papers, Domestic*, October 30 and November 15, 1569. It took three days for a post to travel from London to York.

§ At the same time Gascoigne laid posts from Helpry to the Court (*Acts of the Privy Council*, July 28, 1579).

were Staines, Hartford Bridge,* Basingstoke, Andover, Salisbury, Shaftesbury, Sherborne, Crewkerne, Honiton, Exeter, and Crediton.

Posts were established so far as Plymouth in the critical year 1588.† A new stage was inserted between Crewkerne and Honiton at Chard, and three stages were added after Crediton at Chudleigh, Ashburton,‡ and Brent.

(To be continued.)



At the Sign of the Owl.



In the Lecture Theatre of the Victoria and Albert Museum, on the evening of March 12, Mr. Noel Heaton lectured on "Stained Glass," with lantern illustrations. The lecturer said that, although primitive window-glass was introduced in the first century of our era, it was not until considerably later

that the use of such glass in the production of mosaics developed into mosaic windows, formed by setting fragments of coloured sheet-glass into the framework of a window, but this was soon followed by the addition of painting, thus converting the mosaic pattern into an intelligible design. By the eleventh century the craft had become widely practised, and Theophilus published an account of the technique of stained-glass work, which, with some alterations in detail, adequately describes glass-painting as practised to-day.

* On August 19, 1601, order was given by the Council to make a stage at Bagshot, between Windsor and Hartford Bridge. The sixteen miles to the latter place made the return journey so long that the horses could not endure the frequency of the despatches.

† *Acts of the Privy Council*. Instructions were given to the Master of the Posts on July 12, and "an open plac'd" for Gascoigne was issued on the 20th. See also under July 28, 1579, and *State Papers, Domestic (Elizabeth)*, vol. ccxxxv. (66).

‡ In September, 1601, the Postmaster of Ashburton scrupled to receive letters directed to Sir William Cecil from Dartmouth, and the Mayor of that place suggests that command should be given for the speedy conveyance of such letters.

The earliest specimens of stained glass in England were executed towards the close of the twelfth century, and the glass of this and the thirteenth century, primitive as it is in design, possesses a vigour which reflects the energy and enthusiasm of its producers. As we examine in turn the work of each successive period, we note the gradual development as generation after generation of craftsmen added their experience to the general tradition, until towards the end of the fifteenth century the art reached its climax. The craftsmen of that time, however, sought to express their skill in execution by aiming at pictorial rather than purely decorative treatment.

Their descendants of the early sixteenth century, girding against the limitations in this direction imposed by their materials, found a means of escape by painting on white glass by means of transparent enamels. But this facility of execution was only secured at the expense of those qualities which are the chief charm of stained glass: it was a pitfall which ultimately resulted in the loss of the best traditions of the craft—the work of the seventeenth and eighteenth centuries may be described as an attempt to produce transparent pictures on glass, and by the commencement of the nineteenth century stained glass had become practically a lost art.

This lecture was followed by "Italian Maiolica," on March 19, by Mr. Bernard Rackham; "Embroideries of the Greek Islands," on March 26, by Mr. A. J. B. Wace; while "Some Sources of Modern Textile Design" is to be given on April 2 by Mr. A. F. Kendrick. These are the last lectures of the session. It is hoped to arrange further lectures in October next, of which notice will be given in due course.

In view of the continued interest shown by students and the public in the collection of Japanese colour-prints lent to the Victoria and Albert Museum by Mr. R. Leicester Harmsworth, M.P., and exhibited in Rooms 71-73, it has been decided, with Mr. Harmsworth's consent, to extend the period of exhibition until the end of June.

A find of great literary interest was announced early in March. Over a hundred original letters of Gray to Horace Walpole, covering a period of thirty-five years, have been discovered in a private collection as a result of the inquiries of Dr. Paget Toynbee. These letters, of which considerably less than a third have been printed, and that mostly in a garbled text, says the *Times*, throw a very interesting light on the early relations between Gray and Walpole, which prove to have been far more intimate than might be gathered from such letters as have been published. In some of the earliest letters Gray signs himself "Orozonades," thus settling beyond dispute the question as to his identity with the individual who figures under that name in the letters of Walpole, West, and Gray himself. Walpole figures under the name of "Celadon," a name which will be new to readers of the youthful correspondence of the members of the "quadruple alliance."

The same collection contains a number of unpublished letters of Horace Walpole, which will be included in the forthcoming supplement to the late Mrs. Paget Toynbee's edition of the letters. Among these are the first two letters written by Walpole (in 1725, when he was eight years old) to his mother, and his last letter (written in 1797, in his eightieth year), of which one line only and the signature—a very shaky "O"—are in his hand.

The *Athenæum* says that a noteworthy addition to the remains of Sappho and Alcæus is to be made by Part X. of the *Oxyrhynchus Papyri*, which will be ready for issue shortly. The fragments in question, which are derived from four manuscripts, are sadly mutilated, but between them contribute about 130 new verses. Some small pieces of a non-canonical Gospel figure in the theological section.

The Cambridge University Press announces an important work on *The Canticles of the Christian Church, Eastern and Western, in Early and Mediæval Times*, by the Rev. James Mearns, M.A. This is believed to be the first attempt, in any language, to cover the whole field of investigation. The work will be based throughout upon the manu-

scripts. It will be illustrated by several plates of facsimiles.

Messrs. Sidgwick and Jackson are about to publish two sections of the long-expected catalogue of the Pepys Collection at Magdalene College, Cambridge. The sections are those dealing with the naval records and with the early printed books, the latter edited by Mr. Gordon Duff, whose name guarantees the workmanship. In form the sections of the catalogue will range with the small quarto publications of the Bibliographical Society.

The last meeting of the Session of the Bibliographical Society was held on March 16, when Mr. Cosmo Gordon read a paper on "Early Books on Accountancy." At the annual meeting of the Society in January, the President, Sir William Osler, read a paper entitled "Printed Medical Books to 1480." The object of the paper was to get an idea of the mental attitude of the profession of medicine from the character of the books printed during the first twenty-five years from the introduction of the art, by which time some 350 printers had been at work, and printing had been introduced into 111 places. The great centres of medical study were Montpellier, Paris, and the North Italian Universities. Reference was first made to the calendars—the Aderlasskalendars of the Germans. The first bit of medical printing known is the Mainz Kalendar for the year 1457. To 1480 at least forty-six of these were published in Germany. They were based chiefly on the belief that certain phases of the moon and certain conjunctions of the planets were favourable for bleeding and for the taking of medicines, particularly purges. To 1480 inclusive 182 editions of medical books were printed, representing 67 authors—6 classical, 8 Arabian, 23 mediæval, and 30 fifteenth-century.

Considering the widespread prevalence of the Plague, and the extensive later literature, it is remarkable, said Sir William, to find only twelve works on the subject to 1480. The first, a six-leaf pamphlet, was the *De Curatione Pestiferorum Apostematum*, by Rolandus Capellutus Chrysopolitanus, a

practitioner at Parma during an outbreak of the Plague. It was printed in Rome in 1468, and again later by Ulricus Han, and once by Plannck. It appears to be the first medical tractate issued.

Of vocabularies and dictionaries, several were printed before 1480. The *Vocabularius Rerum* from the press of Keller, Augsburg, 1478, has the definitions about physicians and medical subjects. The *Synonyma Medicina*, by Simon Genuensis, Milan, 1473, is a pharmacology arranged in alphabetical order.

So far as medicine is concerned, was the lecturer's conclusion, the output of the early presses did little, if anything, to free the profession from the shackles of mediævalism. Not until the revival of Greek studies did men draw inspiration from the masters of science. A return to the accurate observation of Nature of Hippocrates and Aristotle, and to the searching out of her secrets by way of experiment, were the great achievements of the sixteenth and seventeenth centuries.

On exhibition were many photographs and a large number of early printed books from the libraries of Sir William Osler, the Royal College of Surgeons, the Royal Society of Medicine, and the Wellcome Historical Museum.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE Egypt Exploration Fund, 37, Great Russell Street, W.C., have issued the first quarterly part (January, 1914) of *The Journal of Egyptian Archaeology* (Bernard Quaritch; price 6s. net)—a publication which has long been a desideratum, and which should find a large circle of supporters. Members and subscribers will receive the four quarterly parts in return for an annual guinea. It is proposed to give in the *Journal* all information obtainable regarding Egyptian excavations, also "articles—some, specialized and technical, intended mainly for experts; others, simpler

in character, such as will be intelligible to all who care for Egypt and its marvellous interests." The part before us covers a wide field. M. Édouard Naville writes on "Abydos"; Mr. D. G. Hogarth supplies the text of a lecture on "Egyptian Empire in Asia"; Professor Sayce has a note on "The Date of Stonehenge," as indicated by Egyptian beads found in the adjoining barrows, and Mr. H. R. Hall a brief comment entitled "Egyptian Beads in Britain"; and Mr. Alan H. Gardiner, under the title of "New Literary Works from Ancient Egypt," gives the first instalment of a translation of papyri published by M. Golénischeff, of St. Petersburg. Brief communications are also sent by Professor Flinders Petrie, describing the work of the British School of Archaeology in Egypt, Mr. T. Eric Peet ("The Year's Work at Abydos"), Mr. W. L. S. Loat ("The Ibis Cemetery at Abydos"), and Mr. H. G. Lyons ("The Law relating to Antiquities in Egypt"). The last article is an important "Bibliography of 1912-1913: Christian Egypt." There are also reviews and correspondence. The part is illustrated by several fine plates. The names of the contributors are a guarantee of both the value of the contents and of the comprehensiveness of outlook of the conductors of the *Journal*, to which we offer a most hearty welcome.

The new part of the *Transactions* of the Essex Archæological Society (vol. xiii., part 3) contains, besides notes and miscellanea, seven papers. Dr. E. P. Dickin, under the title of "Embezzled Church Goods of Essex," gives a transcript of the inventories (Essex church only of S.P.D., *Edw. VI.*, vol. v., No. 19) of church goods which the churchwardens and parishioners had sold by 1548. Some of the money received was put to a great variety of secular uses, mending the highways, redeeming prisoners in France, equipping soldiers, bridge-repairing, etc. Dr. Andrew Clark records the "Briefs at Tollesbury, 1707-1731"—nothing at all being collected on many of them; Mr. W. Gilbert gives the first part of a valuable numismatic paper on "The Token Coinage of Essex in the Seventeenth Century"; Mr. Miller Christy and Mr. F. W. Reader report on the investigation by the Morant Club of "A Mound at Chadwell St. Mary," the results of which appear to have been inconclusive; Mr. E. B. Francis reports (with illustrations of finds) on the Club's investigation of "Plumberow Mount, in Hockley," which the spade showed clearly to have been of the Romano-British period; and Mr. W. Chancellor writes on "White Notley Hall and Church." The most important paper of the part is a careful study, freely illustrated by photographic plates and plans, by Mr. A. W. Clapham, of "The Augustinian Priory of Little Lee and the Mansion of Lee Priory." Mr. Clapham, who writes on such subjects with authority, gives the histories of the priory and house, and describes the result of the excavations which have extended over several recent years.

In the *Journal* of the Royal Society of Antiquaries of Ireland (vol. xliii., part 4), Mr. Elrington Ball prints "Extracts from the Journal of Thomas Dineley, or Dingley, Esquire, giving Some Account

of his Visit to Ireland in the Reign of Charles II." with many photographic reproductions of the drawings in the original manuscript. The other articles are "The Northern Road from Tara," by Mr. G. E. Hamilton; a history and description, with illustrations, of the Caroline "House at Oldbawn, Co. Dublin," by Mr. H. G. Leask; and the continuation of Mr. H. S. Crawford's "Descriptive List of Early Cross-Slabs and Pillars." The contents of the new part (October-December, 1913) of the *Journal* of the Cork Historical and Archaeological Society contains a continuation of the transcript by Dr. R. Caulfield of "The Pipe Roll of Cloyne," with translation by the Rev. Canon O'Riordan, and notes by Mr. James Coleman; "A Record of Authors, Artists, and Musical Composers, born in the Co. Cork," by Mr. John Gilbert; the concluding part of "Antiquarian Remains and Historic Spots around Cloyne"; and an account by Canon J. F. Lynch of "Lugaid MacMaenaich: an Old Munster Saint." Notes and Queries, Reviews, and many illustrations, complete a good number of the *Journal*, the production of which does credit to the beautiful city of Southern Ireland.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*February 12.*—The Earl of Crawford, V.P., in the chair.—Mr. W. H. St. John Hope read a paper [in continuation of that of the preceding week; see *ante*, p. 111] on the tomb and monument of King Henry V. at Westminster. The site of the King's burial-place had been fixed by the King himself in 1415 to be "among the tombs of the Kings in the place where the relics of the saints are kept." This was behind the Trinity altar to the east of St. Edward's shrine, and here a platform of Caen stone, supplied by John Arderne, was built out into the ambulatory in September, 1422, for the King's grave and tomb.

The platform was afterwards cased with marble, and a tomb of the same material set up on it, carrying an effigy of the King made of oak, with a plating and ornaments of silver-gilt. The tomb was protected by a closure of iron and wood made by Roger Johnson, smith, in 1431. The wonderful bridge-like chapel that forms a canopy to the King's tomb was begun in 1439, of stone obtained the previous year, and its setting up is marked by an entry, in the Sacrist's account for 1440-41, of the plucking down and sale of Johnson's ironwork, and of the taking down of the wooden closure of the Trinity altar *pro novo edificio ibidem erigendo*. The chapel is built partly of Purbeck marble, and partly of a hard limestone, but mostly of firestone, and consists of a vaulted basement spanning the King's tomb and the ambulatory, and a chapel above reached by twin stair-turrets. The tomb was again protected by an iron grate, but this was not sufficient to hinder the theft of all the ornamental parts of the King's effigy before 1467. On account of this a further protection was added, it is said, by King Henry VII., in the form of the existing iron screen and gates at the west end of the chapel; but burglars again broke in in 1545-46, and robbed the effigy of the rest of its silver-gilt plating. Mr.

Hope described at length the statues that adorn the turrets, including those of King Sebert and King Henry III., St. John as the pilgrim, and King Edward the Confessor, St. Katharine and King Edmund, with two figures of Cardinals, who, the Provost of King's thinks, may be St. Ambrose and St. Bonaventura. Mr. Hope also described the arrangements of the chapel, with the remarkable series of cupboards around the altar and the great display of imagery over the altar, with large figures of the Holy Trinity (lost), the Blessed Virgin and the Angel of the Annunciation, St. Edmund and St. Edward, St. George and St. Denis. The numerous figures on the outside of the chapel were associated on each side with a coronation scene. Mr. Hope suggested that these depicted the acclamation, with the simultaneous donning of their hood (before coronets had come into fashion), by the lords present, and the enthronement and homage of the peers. The King was also represented riding across-country, in England, perhaps, and in France, with allegorical figures over him of ladies holding books with accounts of his great deeds and works. The master-mason of the chapel was John of Thirsk, who was appointed master-mason of the Abbey in 1421, and died in 1452. Above the chapel are now fixed a tilting-helm, a shield formerly bearing the King's arms in painted gesso, and a saddle once covered with blue velvet. These interesting objects, which were exhibited by kind leave of the Dean of Westminster, Bishop Ryle, probably formed part of the funeral trappings which became the perquisite of the Abbot and convent, through their being brought into the abbey church on the day of King Henry's burial. Lastly, Mr. Hope referred to the considerable traces of the lime-wash with which the whole of the marble and firestone portions of the tomb and chapel, including all the imagery, had originally been covered. Where this remained, the surfaces were still intact; where it had gone, the surfaces were crumbling to powder; and there could be no question that common-sense called for the bold policy of a speedy renewal of the protective distemper, if so grand a monument was to be handed on to posterity in its present condition.—*Athenæum*, February 21.

At the meeting of the SOCIETY OF ANTIQUARIES on February 19, Sir Hercules Read presiding, Mr. J. P. Bushe-Fox read the report on the excavations at Wroxeter in 1913.

Mr. W. H. St. John Hope gave an interesting account at the SOCIETY OF ANTIQUARIES on February 26, of the exploration of the site of Old Sarum Cathedral, which was laid out by St. Osmund (1078). This church was finished and dedicated in 1092. Five days after it was consecrated it was struck by lightning and the roof was burnt. In 1227 the ecclesiastical establishment and most of the civil population removed from Old Sarum to the new city, and the old church was then dismantled. In 1330 the Dean and Chapter obtained leave to use all the stones of the old church of Old Sarum, and of the houses in which the Bishop and Canons had formerly lived to repair the present Cathedral and to build the close wall. The old church and all the buildings

were accordingly razed to the ground, and the site became a waste place. The recent excavations show that the church thus destroyed consisted of an aisled and square-ended presbytery, with eastern chapels, north and south transepts, a south porch, and a nave and aisles with an added section at the west. The length of the first church was 173 feet, and it was 113 feet across the transepts. Subsequent additions were made, and the total length of the church eventually was 316 feet, and it was 138 feet across the transepts. A new presbytery which was added shows that the church of Old Sarum was one of the first to be built with a square and not an apsidal end, the Norman tradition being thus ignored.—*Guardian*, March 6.

On February 23, Mr. E. Thurlow Leeds, F.S.A., described to the OXFORD UNIVERSITY ANTIQUARIAN SOCIETY, which met in Mr. T. P. Threlkeld's rooms (Jesus), excavations which he had carried out at intervals during the last four years in three round barrows near Peterborough. The barrows lie in the parish of Eye on the south edge of the fens to the north of the River Nene. In the largest barrow, 120 feet across, two extensive excavations were made before the interment of an adult man was brought to light, accompanied by two flint scrapers. During the progress of the work a small food vessel and other fragments of pottery were found. Above the grave an enormous fire had been made, the remains of which existed in a compact layer of charcoal and burnt gravel some 3 inches thick. The second tumulus excavated was much smaller and almost ploughed down. The burial in this case was plainly cremation, the body having been placed in a squatting position in a hole and a fire of large timbers constructed above it. Two rude flint knives were found. The third tumulus, lying between the other two, has not yet been completely examined. So far, four skeletons, in the usual crouching position, have been uncovered. With one was found a fine food vessel of a type common in Yorkshire and Derbyshire, and a well-made flint dart point. Along with this body were the burnt bones of a child. Mr. Leeds gave some account of parallel instances and commented on the interesting mixture of cremation and inhumation in the same district, a phenomenon observed elsewhere in England, and one which seems to point to an early period of the Bronze Age and a blending of the invaders with the older race, among whom the practice of cremation was not uncommon.

The last meeting of the term was held on March 2, when Mr. P. S. Spokes (Queen's) read a paper on "The Pitdown Controversy." At the conclusion of his paper he asked for consideration of the real significance of the question—viz., whether man reached his present state during the Pleistocene epoch or in the Pliocene. The latter seemed to him more probable.

At the meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHEOLOGICAL SOCIETY on February 16, Mr. J. E. Pritchard presiding, Dr. A. C. Fryer read a paper upon "Gloucestershire Fonts, Saxon and Norman," and illustrated his observations by the exhibi-

tion of numerous interesting lantern views from photographs taken by himself. The actual number of pre-Norman fonts in England is very limited. Gloucestershire possesses one of these early ornamental fonts, and it is found in the old Saxon church of Deerhurst. This ancient font appears to have been ejected from the church at some unknown period. However, it was discovered in a farmyard in 1845, and was then preserved at Longdon Church. In 1870 Miss Strickland, of Apperley Court, found an upright carved stone a mile and a half from Deerhurst. This was believed to be the stem of the ancient font, as it fitted the bowl so well that it would be strange if they had no connection with each other. Miss Strickland presented a new font to Longdon Church, and the Saxon font was again restored to Deerhurst. The bowl is tub-shaped, and the surface is covered with ornamental sculpture. The Bishop of Bristol says that this famous font "has the same remarkable combination of unmistakable Irish work with work of a distinctly opposite character, an elegant classical arabesque. For the Irish influence Muilidubhs presence may afford a sufficient explanation; for the other part of the artistic work I am disposed not to look to Anglican or any other home influence, but to look boldly to the foreign source, as I believe, of the beautiful work of the Northumbrian Angles, and to look to that source at a date which gives to our Wessex art a great antiquity." The lecturer remarked that the early date assigned by his Lordship to this Deerhurst font—somewhere about 635—raises the question whether stone fonts existed in England at that period. He confessed that it is difficult to give a definite reply, but facts favoured the theory that these ancient Saxon fonts may have been constructed of well-covers. If well-covers were in use in early time in England, as they were in Italy, and were used for holy wells, in which persons were baptized, may not the Deerhurst font, in its present condition, consist of the covering-stones or well-heads of two of these holy wells? Facts favoured the application of this theory to the Deerhurst font. In a few instances Roman altars have been converted into fonts, and the one at Haydon Bridge, Northumberland, is an instance where the pagan inscription has been carefully removed with a chisel. The font at Staunton is constructed out of a large block of stone cut into a cubical shape, and decorated by Norman masons. The font is commonly designated as a Roman altar, which was converted into a Christian baptismal font at some much later date. The Staunton font is more cubical than many Roman altars, and if it were over a Roman altar it was of very simple construction. However, Roman remains have been found at Staunton, and Ariconium was not far away. If this font was not a Roman altar, then it is probable that it was made out of a Roman stone used in the rough as building material, and after the Norman masons had carved some decoration upon it they converted it into a font for their new church. Such stones are frequently found when excavating Roman towns. After speaking of the difficulty of classifying fonts, Dr. Fryer referred to a number of Gloucestershire examples. He spoke of the beauty of the Norman ornamentation, and this was well shown by the views thrown on the screen. The origin of the

font-cover, and churches with more than one font, were among the other subjects dealt with in an able paper.

The SOCIETY OF ANTIQUARIES OF SCOTLAND met on February 9, Professor Baldwin Brown in the chair. The first communication was by Mr. J. Graham Callander, the secretary, and described two prehistoric burials recently discovered in the Pishwanton Wood, in the parish of Yester, Midlothian, and at Alva, Clackmannanshire. The first grave, a short cist made of slabs, measuring 2 feet 9 inches in length and 1 foot 9 inches in breadth, contained the remains of a human skeleton placed in a crouching position. No relics of human workmanship were found, but a split nodule of clay ironstone, with a hollow on the interior side simulating a Bronze Age flat axe mould, was recovered. Its presence in the grave might have been fortuitous, but it was not unlikely that its resemblance to an object well known to the people who buried their dead in short cists might have accounted for its presence. The second grave was discovered while quarrying road metal in the face of a rock in Alva Glen. Nothing but the remains of a skeleton placed in a flexed position and a few shells were recovered. The body had been placed in a cavity in the rock, and the opening had been closed by a curved wall of drystone building.

Mr. Callander also described an earth-house which was discovered last summer at Cairn na Bhodachd, eight miles north of Portree, Skye, by some workmen who were digging material for road-making. Unfortunately, a considerable portion of the structure was destroyed before it was brought to the notice of the authorities. It took the form of a long, straight, narrow subterranean gallery, built of small stones and roofed with long slabs.

Mr. Alan Reid gave a description of various tombstones from the churchyards of St. Helens-on-the-Lea and Cockburnspath in Berwickshire, and drew attention to certain architectural features revealed by excavation in the ruins of St. Helens. From the former he described a mediæval cross of somewhat crude shape, and an ornament, the cross of which showed a resemblance to figures at Whithorn and St. Blanes, Bute. He also described a sculptured stone on which was represented a man on horseback and an animal with its head turned backwards; a fragment of a hog-backed stone in which appears a curious band of greatly worn sculpture, somewhat suggestive of animal forms. Another grave slab shows the rudely carved figure of a warrior incised upon its surface. Mr. Reid also described a fine example of a "Deid Bell," preserved in the Manse at Cockburnspath, and inscribed "Gifted by John Henrie Bower in Edinburgh to the Session and Kirke of Cockburnspeth, 1650."

The Rev. D. G. Barron, of Dunnottar Manse, Stonehaven, described three interesting sculptured monuments recently discovered in the churchyard of Garcock, Kincardineshire. The first was a stone dated 1643, which, since the date of the "New Statistical Account," has been lost beneath the turf. It is remarkable in that it bears, in addition to usual emblems, a dagger and a pistol. The second was a mutilated fragment of a mediæval stone bearing

incised a calvary cross and a sword; and the third, also of mediæval character, bore a cross of peculiar form with a long and narrow shaft and a circular termination at either end.

Mr. Oldrieve, of His Majesty's Office of Works, described in detail excavations recently carried out below the Half Moon Battery in Edinburgh Castle.

On February 17, joint meetings of the PREHISTORIC SOCIETY OF EAST ANGLIA and the ROYAL ANTHROPOLOGICAL INSTITUTE were held at the Institute, Great Russell Street, W.C. The programme at the afternoon meeting was provided by members of the former society, and Mr. J. Reid Moir presided over a large attendance.

Professor A. Schwartz read a paper entitled "Some Suggestions for Organized Research on Flint Implements," in which he stated that it was of the greatest importance that prehistorians should be able to distinguish clearly between the products of nature and man. It was to the recognition of traces of humanity on flint implements that attention must now be turned, and observations be extended to the characteristics of large groups of implements of a given type. By this means they might reasonably expect to reap a harvest of results not inferior to that obtained by the biometricians in other fields of investigation. There existed in the hands of collectors and experts a large mass of knowledge and experience which was uncorrelated and frequently unformulated. He suggested the advisability of organizing the work of investigation in such a way as to co-ordinate and direct the work of a number of independent observers. For this purpose a small joint committee should be appointed by the Prehistoric Society of East Anglia and the Royal Anthropological Institute, who would review carefully the nature and extent of present knowledge of the character and origin of flint implements, and draw up a list of points upon which it was considered desirable that further investigation should be undertaken. Certain of these items would be allocated by the committee to persons deemed suitable to investigate them, and these persons would be formally invited to undertake the work specified, and to publish the results obtained, or to transmit them to the committee. In conclusion, he detailed the various items upon which research work might be undertaken.

Mr. H. H. Halls read a paper on "Implements from a Station in South-West Norfolk." From a small area he had obtained some 1,300 implements, which might be divided into three groups: white, blue, and black, according to patina. These all came from a layer of 4 to 12 inches of sandy soil and loam resting upon chalk, and with them were associated two Palæolithic drift implements and twenty-five polished implements, chiefly axes. Among the white-patinated axes, twenty-eight out of thirty-eight were long and thin, while their small size was particularly noticeable. Taking them in bulk, the white-patinated implements were smaller and far better chipped than those from such stations as Grime's Graves or Cissbury, but he considered they indicated a high development of the culture of the "Cissbury type" period. Comparing the three sets of scrapers, the proportion of long white scrapers to the total was one

in three; in blue, one in six; and black, one in eleven. After describing the various types of implements found on the site, he discussed the probable age of the white-patinated implements, and gave reasons for considering it to be Early Neolithic.

Colonel A. W. Jamieson read a paper on "The Clay with Flints" in South-East Hampshire, and urged that the earliest pages of the history of the Stone Age in England were to be found in this bed. Mr. F. N. Haward read a paper on "Primitive Forms of Flint Arrow-tips from East Anglia," illustrated by a large series of specimens, which he considered were mainly of Palaeolithic "cave" age. Many exhibits were made.

A meeting of the SOCIETY FOR THE PROMOTION OF ROMAN STUDIES was held on March 3, when G. A. T. Davies read a paper on "The Dacian Campaign of Trajan in A.D. 102." Professor Haverfield presided. Mr. Davies said he proposed to study Trajan's Column as showing the routes taken in each of the four campaigns. The double row of boats on the column had led certain German scholars to the theory that there was a double advance, but he did not accept that view. The utmost divergence prevailed among interpreters of the campaign of 102, and the theory that the Romans crossed the Carpathians by the Red Tower Pass had been widely contested. He had spent several weeks in the district, and his own view was that the Romans did indeed cross the Carpathians by the Red Tower Pass, and that from that point the advance to the Dacian capital was not made by a détour in the river valleys, but directly across the mountains. It was intended to hold this mountain region against invasion from the north. The inference that the Muncsel was stormed by the Romans in that campaign was supported by a find of coins, and he believed from their evidence that the group of fortresses which clustered round the Muncsel was taken in 102. The Muncsel was the chief objective of this campaign. The literary evidence that fighting took place in the mountains had been too much ignored. He exhibited a number of views from portions of Trajan's Column, and argued that they supported the theory which he had put forward as to the line of the Romans' advance.

Professor Haverfield said he was a sceptic as to making anything out of Trajan's Column in respect of scenery and topography, although it was useful for the study of armour and other details.

Sir Henry Howorth suggested that the cast of Trajan's Column in the Victoria and Albert Museum should be made more accessible to students by means, say, of a spiral staircase. In its present position it was useless.—*Morning Post*, March 4.

At a meeting of the WORCESTER ARCHÆOLOGICAL SOCIETY on March 2, the Rev. J. F. Hastings read a paper on "Martley Church." The lecturer said that Martley happened to be one of the rather few churches which had benefited by neglect. It was left so long in an untouched condition—unspoiled by the hands of the so-called restorers of a generation or more ago—that when it was taken in hand eventually it had hardly suffered at all, and they were able

to put it back in very nearly the same state as it was in the fifteenth century. The name Martley was mentioned in the Doomsday Book, and was often spelt Merkeley or Merteley. The church for many years belonged to the Abbey of Corneille, in France, afterwards passing through the hands of the families of Despenser, Mortimer, Deloys, Mutlow, Foley, and Dudley. The building was originally a plain Norman rectangle, of about 90 feet in length. It was now altogether, with the tower, 112 feet long. Mr. Hastings pointed out the improvement in the appearance of the tower since the old style of pinnacles was replaced, instead of the unsightly urns which were there. He showed views of the North Norman doorway, which was dated 1100, of the strong, heavy rafters, and of the screen at the end of the chancel, which was made at the restoration, as nearly as possible on the lines of the old one. Mr. Hastings dealt at some length with the curious wall-paintings, which were the most notable feature of the church. On either side of the altar were painted curtain dados (1180), surmounted by figures of animals, the symbolism of which, if any, he was unable to discover. One painting represented the story of St. Martin of Tours and the beggar, and another the coming of the Magi. The most interesting and perfect of all was a picture of the Annunciation on the south wall of the chancel. The south-east window was beautifully decorated with paintings. This was known as a "Hatchment" (achievement) window because the paintings included the coats of arms of the families of Mortimer, Despenser, and two families into which they married, those of Clare and Camoys. In another part of the church was a carved figure of Sir Hugh Mortimer. The detail of the armour, which was plate over mail, was very interesting. He was a keen Yorkist, and was probably killed at the battle of Bloreheath in 1459. There was a collar of the Yorkist emblems round his neck. Mr. Hastings showed a picture of the black-and-white chantry house, which had entirely disappeared. It existed as a Grammar School from 1542 to 1820, when it was pulled down. The bells of the church, of which a picture was shown, were six in number, and none of them had ever been cracked or broken. They dated from 1673. Mr. Hastings showed pictures of the communion silver and of the ancient parish register, in which there were some quaint notes. He brought two interesting relics, an old bell, and an incense burner, for the members to examine. He closed the lecture with several slides of the Rectory, in which there was an ancient overmantel taken by a former Rector from the tomb of Sir John Mortimer, son of Sir Hugh Mortimer previously mentioned, and of local black-and-white cottages.

The HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE met on February 26, when a paper on "The Four Bedposts which support the West Gallery in Broughton Church" was read by the Rev. W. F. John Timbrell, M.A. The paper was an attempt to discover the original owners of the bedposts. The posts are decorated with several heraldic badges and coats of arms, and it was on these, together with the evident antiquity of the posts, that the reader of the paper based his arguments. He

pointed out that the coats of arms are those borne by members of the ancient Welsh nobility, and that the badges are undoubtedly those used by Edward IV.—viz., suns and roses in conjunction, the single heraldic rose, and the fleur-de-llys. There are two other ornaments: one a bird (probably an eagle), the other four rose-leaves in saltire, attached in the centre to a knot or button. These may be badges of the Neville family, whose arms are a saltire, and who used (among many other heraldic badges) the eagle and the rose. There is evidence to indicate that the posts formed part of the nuptial couch of Henry VII., who was a Welshman of noble descent, and of his Queen, Elizabeth of York, the daughter of Edward IV., and therefore granddaughter of Cicely Neville, wife of Richard Plantagenet, Duke of York and Regent of France. The posts were certainly placed in their present position when the church was built in 1824 by Rector Neville, of Hawarden, who was the lineal descendant of Sir Edward Neville, brother of Cicely Plantagenet; and if the hypothesis of the reader of the paper be a correct one, the reason for the preservation of these posts by the Neville family, when others of the same date were cut up to form smaller pieces of furniture, becomes apparent. The lecture was illustrated by several slides.

At a meeting of the same society on March 12, Mr. F. C. Beazley read a paper on "Shotwick." Alluding to the dedication of the church to St. Michael, the lecturer showed that the supposition that churches so dedicated were usually in positions of strength, was, in this case, well founded; for to the west the sea formerly came within a field of the church, and the mouth of Shotwick Brook, on the south, was a tidal creek; while, on the north, stood a moated hall, long since gone. Accounts of the church, the church plate, the present hall built in 1662, and of the descent of the manor, were given, the whole being illustrated by lantern slides.

Other meetings have been those of the ROYAL ARCHÆOLOGICAL INSTITUTE on March 4, when Mr. R. H. Forster lectured on "The Corbridge Excavations, 1913"; the BRITISH ARCHÆOLOGICAL ASSOCIATION on March 5, when the Rev. P. H. Ditchfield read a paper on "Manor House and Cottage Building in Shakespeare's Time, with some account of the Village Life of the Period"; the SOCIETY OF BIBLICAL ARCHÆOLOGY on March 11, when Mr. H. R. Hall spoke on "Some Recently discovered Mycenaean Frescoes"; the YORKSHIRE ARCHITECTURAL AND YORK ARCHÆOLOGICAL SOCIETY on March 3, when the Rev. A. R. Gill lectured on "York and East Riding Grithmen"; the BRIGHTON ARCHÆOLOGICAL CLUB on March 4, when Miss Ansell gave a lantern lecture on "The Old Harbours and Ports of West Sussex"; the HULL FIELD CLUB on March 4, when Mr. T. Sheppard lectured on "East Yorkshire before the Romans"; the NEWCASTLE SOCIETY OF ANTIQUARIES on February 25, when Mr. R. C. Clephan gave a lantern lecture on "Early Ordnance"; the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on February 24, when papers were read on "The Fitzgeralds, Barons of Offaly," by Mr. G. H. Orpen, and on "The Pedigree of the de Burghs," by Mrs. Bennett; the

CHESTER ARCHÆOLOGICAL SOCIETY on February 24, when the Rev. L. M. Farrell read a paper on "The Records of Holy Trinity Church for Three Centuries"; the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on March 4, when papers were read on "The Bradford Manor Court Rolls," by Mr. J. H. Heap, and "Local Lawyers in Tudor and Jacobean Times," by Mr. W. E. Preston; the SUNDERLAND ANTIQUARIAN SOCIETY on March 4, when Mr. J. Rutherford read a paper on "Ancient Nonconformist Burial Places of Sunderland"; and the SCOTTISH ECCLESIOLOGICAL SOCIETY on February 17, when Mr. P. Macgregor Chalmers described his recent work of restoration at the Abbey Church of Iona, and gave an account of the discoveries he had made there during the past six years.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE COMPLETE PEERAGE. By G. E. C. New edition, revised and much enlarged. Edited by the Hon. Vicary Gibbs. Vol. II.: Bass to Canning. Vol. III.: Canonteign to Cutts. London: The St. Catherine Press, 1912 and 1913. 4to., pp. x + 661 and x + 648. Price £12s 12s. net the twelve volumes.

This monumental work proceeds slowly but surely. In preparing Vol. III., Mr. Gibbs, the title-page tells us, has had the assistance of Mr. H. Arthur Doubleday. The preparation of a revised edition of such a work, with the thoroughness here exemplified, would seem to need a syndicate of editors rather than one, or even two. G. E. C., whose lamented death has occurred since Vol. I. of this revised edition appeared, laid out the work on an ample scale, and set an example of accuracy and learning not easily to be followed. The twelve volumes will cover the whole field of the peerage of England, Scotland, Ireland, Great Britain, and the United Kingdom, extant, extinct, or dormant. Much fresh material has accumulated since Mr. Cokayne brought out the original work, some twenty years or so ago, and there have been considerable additions to the peerage in the course of that period. It is impossible to criticize these portly volumes in any detail. We have opened them at one well-known title and another, as well as at some less known to fame, and everywhere we find the same evidences of unwearied industry and unflinching care. These books do not contain information of the fairy-tale order, which has not been unknown in earlier works of the kind. Facts are carefully sought and plainly stated. A very pleasant feature is to be found in the footnotes on nearly every page, containing extracts from contemporary or later biographical and other works, giving happy little touches, occasionally caustic, of description and characterization. Few possessors of these

volumes will be able to refrain from reading on and on, wherever they may happen to have opened for reference. Much British history is here enshrined—much romance, much truth stranger than fiction. The genealogist, the historian, the biographer, the novelist, will all alike find profit in the study of these remarkable volumes. The appendixes are many and valuable. Those to Vol. II. are eight in number, the more important being a chronological list of the Knights of the Garter, from the foundation of the Order to the present time (pp. 527-596); and a short account of the hereditary Great Officers of State, by Dr. J. H. Round, with lists of the holders of the office of Marshal of England and Earl Marshal and of some minor offices. Acknowledgment is made of great assistance here and throughout the work given by the Rev. A. B. Beaven. The appendixes to Vol. III. are nine in number, the most important being *Some Observations on Mediæval Names* (pp. 597-630)—a learned and valuable treatise. We heartily commend these most welcome instalments of a great and laborious undertaking.

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IRISH SEAL-MATRICES AND SEALS. By E. C. R. Armstrong. With 80 illustrations. Dublin: *Hodges, Figgis and Co., Ltd.*, 1913. Small 4to., pp. xii+135. Price 5s. net.

As is remarked in the preface, the subject of this book is of a special kind, and the specialists or real experts in such matters are but few. Nevertheless, the book ought to have the success which it certainly merits, for it is a subject of certain general interest, since iconographic, heraldic, and historic as well as artistic qualities are frequently associated with these devices. The book will serve as a guide to the collection of seal-matrices, from which most of the examples are taken, in the National Museum, Dublin. The large majority of the number are Irish, but there are a few English and foreign matrices which are quite worthy of notice. These include the bronze matrix of the seal of the Gilbertine Priory of St. Mary at Bullingdon, Lincolnshire, which has hitherto been incorrectly assigned to the Monastery of Ballingdown, Co. Sligo; it bears a striking and uncommon device: the seated crowned Virgin holds the Child with her left arm, whilst in her uplifted right hand is a star of five rays, to which the Holy Child points. Among other interesting matrices is that of the Order of Eremites of St. Augustine in England, of which provincial seal the British Museum has an impression; the bronze matrix of the common seal of Hatfield Peveril Priory, Essex; a leaden matrix of one half of the seal of Henry II., not quite identical with the Great Seal, and supposed to have been a contemporary forgery made for sealing a false charter or charters.

The earliest Irish matrices extant date from the beginning of the thirteenth century, and are of the same type as those of English origin, though believed to have been cut in several instances by Irish craftsmen. The most interesting and most numerous class are those of ecclesiastical origin, including those of Bishops, monasteries, and guilds. In the quality and execution of post-Reformation examples there is a remarkable inferiority; the devices are mostly of a clumsy and degraded fashion.

This book is well printed, and the admirable illustrations, with a few exceptions, have been taken from photographs by Mr. Redding, photographer of the National Museum.

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A GLOSSARY OF MEDIÆVAL WELSH LAW. By Timothy Lewis, M.A. Manchester: *University Press*, 1913. Demy 8vo., pp. xxii+304. Price 15s. net.

Mr. Lewis, who is Assistant Lecturer in Celtic at the Welsh National College of Aberystwith, has done good service to all Welsh students by undertaking this painstaking and difficult work. Although this is his first adventure in the subject of Celtic learning, it may be accepted with confidence, for it comes to us with the strong recommendation of the late Professor Strachan, whose *Introduction to Early Welsh* is accepted as the authoritative textbook wherever Welsh is taught. It was, indeed, at Dr. Strachan's suggestion and request that Mr. Lewis undertook the laborious duty of compiling this glossary. It is based upon the Black Book of Chirk, which is one of the most valuable manuscripts in the Peniarth Collection in the National Library of Wales. But the orthography of this celebrated manuscript is so bewildering that it became necessary, in arranging the words of this earliest vernacular law-text in alphabetical order, to bring together as many pertinent quotations as possible from other texts.

One of the difficulties in Mr. Lewis's path was the value he put on the Latin Codices of Welsh Laws. It has hitherto been generally assumed that the laws were originally codified in Latin. Mr. Lewis, however, has been led to the conclusion that the Latin Laws, as we have them, are a patchwork, and in parts demonstrably translations from the Welsh.

Curious and interesting perplexities arose in striving after the exact meaning of these early Welsh terms, with which are involved remarkable details of a folklore character. For instance, in defining the fixed perquisites of the court janitor, it is provided in the text that, "out of every herd of swine brought in after a raid, he was to have one which he could lift by the bristle as high as his hip; and so likewise he is to have one *cwlla* from every herd of cattle driven in after a successful raid." Now, if *cwlla* in this instance meant "bob-tailed," as it generally does, the janitor would often go without his wage, unless he could induce one of the raiders to assist Nature. One of the Latin translators thought, not unnaturally, that *cwlla* could only mean bob-tailed or tail-less, and hence rendered it *sine cauda*, but another knew better, and wisely translated it *ultimum*.

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THE BRONZE AGE IN IRELAND. By George Coffey.

With 11 plates and 85 illustrations in the text. Dublin: *Hodges, Figgis and Co., Ltd.*; London: *Simpkin, Marshall and Co.*, 1913. Demy 8vo., pp. xii+107. Price 6s. net.

What is greatly needed in Ireland, from the archaeological point of view, is scientific excavation. Finds have been many and valuable; but there has been little of that systematic, scientifically conducted exploration which lies at the root of sound archæo-

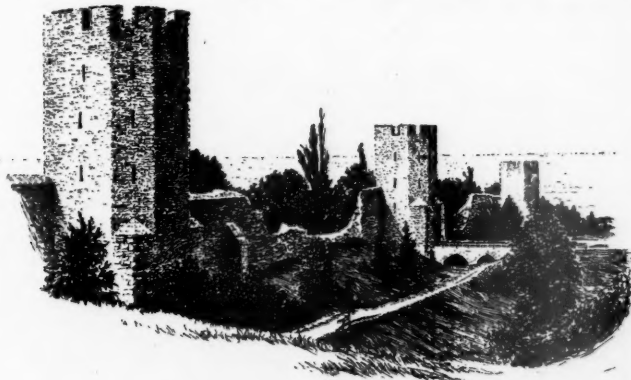
logical work. Nevertheless, there is much material ready to hand—the Dublin Museum collections are remarkably full and rich—and few men are so well qualified to deal with it as Mr. Coffey. The title of the book is perhaps a trifle too comprehensive, for the ethnological side of the subject is not touched, nor are some other aspects of the Bronze Age. There are, indeed, as Mr. Coffey says, "many questions which must be kept over for future investigations." But within its limits the value of this book is great and certain. The author, accepting in the main the chronology of the Bronze Age in the British Islands put forth a few years ago by the veteran Dr. Oscar Montélius, treats first the tools and weapons of the Transitional Copper Period. Celts and halberds are passed in review, and compared—especially the halberds—with Continental types. Subsequent chapters take the form of an annotated catalogue of the relics of the various periods of the true Bronze Age. The evolution of the celt and palstave, types of spear-heads, of the golden lunule, so

size. It must find a place on the shelves of every student of pre-history.

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CAPITALS OF THE NORTHLANDS. By Ian C. Hannah. M.A. Illustrated by Edith Brand Hannah. London: *Heath, Cranston and Ouseley, Ltd.*, [1914]. Demy 8vo, pp. 264. Price 6s. net.

The ten cities whose stories Mr. Hannah tells uncommonly well in these well-printed and thoroughly readable pages are Thorshavn, of the Faroe Islands; Reykjavik, of Iceland; Trondhjem, the old capital of Norway; Christiania; Roskilde, the old capital of Denmark; Copenhagen; Visby, the capital of Gothland—a picturesque relic of ancient commercial greatness; Upsala, the old capital of Sweden; Stockholm—the most beautifully-placed of all European capitals; and St. Petersburg—the lasting memorial of the greatness of will and conception of the famous Peter. Mr. Hannah's writing is not of the guide-book order. He gives a lively general picture of each city as it is at the



THE EASTERN WALLS OF VISBY.

abundant in Ireland and so scarce elsewhere, with an account of Irish gold deposits, of daggers, rapiers, gold gorgets, sun-disks and balls, rings, swords, sword-chapes, shields, torcs, trumpets, pottery, cinerary urns, food-vessels, and incense-cups—all these follow one another in orderly progress, illustrated by a fine abundance of examples. In a final chapter on "Bronze-Age Ornamentation in Ireland," Mr. Coffey explains, and with some reservation adopts, M. Déchelette's interpretation of the markings on the stones of the remarkable New Grange monumental group. Mr. Coffey, like M. Déchelette, ascribes a Mycenaean origin to some forms of Bronze-Age implements, and in more than one place traces the influence of Mycenaean types. But there is little generalization, and less speculation, in the book. For the former things are hardly ripe; for the absence of the latter the student may well be grateful. In providing this summary and exposition of known relics of the Bronze Age in Ireland, Mr. Coffey has done archaeology most important service. The value of the book is quite disproportionate to its

present day, but the greater part of each chapter tells the story of a capital's founding and early history, in which effective use is made of the ancient sagas and chronicles. Good descriptions are given of the striking churches and cathedrals—Trondhjem, Roskilde, and others—some of which have features unlike those we are familiar with in this country. The tourist will do well to pack the book with his Baedekers, but he will do better to read it carefully before he starts on his journey. The traveller whose only means of travel is the magic carpet of the imagination will find that Mr. Hannah's pages well repay the reading. The book is effectively illustrated by pen-and-ink drawings, both on separate plates and in the text, and there are useful plans of churches and cathedrals. We are courteously allowed to reproduce on this page one of the small text drawings, which gives a lively impression of the solid old walls of Visby, once so eloquent of wars and rumours of wars, now crumbling witnesses of the placid life of a quiet market town, not much disturbed by commercialism.

THE BEASTS, BIRDS, AND BEES OF VIRGIL. By T. F. Royds, M.A., B.D. With a Preface by W. Warde Fowler. Oxford: B. H. Blackwell, 1914. Crown 8vo., pp. xx. + 107. Price 3s. 6d. net.

The sub-title describes this charming little book as "A Naturalist's Handbook to the Georgics." It is divided into three parts. The first deals with beasts and insects other than bees; the second with birds; and the third with bees. In each part Mr. Royds pursues the same method. The allusions or descriptions of the Georgics are cited and explained, and then commented upon and annotated from present-day experience, and from literary and other references, drawn, not only from this and other European countries, but from Palestine and other Eastern regions. The bee section especially is extraordinarily interesting. Two things are absolutely necessary in the preparation of such a handbook as this—adequate scholarship and a sufficiently wide and detailed knowledge of natural history. In both respects Mr. Royds, it is hardly necessary to say, is amply equipped. Virgil entered thoroughly into and understood the life of beast, bird, and bee (with, of course, the necessary allowance made for ignorance on points—especially in the case of bee-life—on which modern science has thrown illumination), and Mr. Royds in the book before us has done excellent service, both to students of Virgil and to students and lovers of natural history, by his always helpful comment on and elucidation of Virgil's meaning. When such a classical authority and so ardent a lover and interpreter of animated nature as Mr. Warde Fowler can say—"It is, I think, the best commentary we have for the naturalist, the farmer, or the sportsman. I have learnt from it much that I did not know before, and feel that I may confidently recommend it to all scholars"—a reviewer can have little to add. It is indeed a fascinating as well as an informing volume. There are two appendices: the first contains additional notes and illustrations, and the second some notes by Mr. L. E. Upcott, of Marlborough, with additions by Mr. Royds. The book is well printed and handsomely produced.

CHURCHWARDENS' ACCOUNTS OF BADSEY, WITH ALDINGTON, WORCESTERSHIRE, 1525-1571. Transcribed by the late Rev. W. H. Price, M.A., and edited by E. A. B. Barnard, F.S.A. Hampstead. The Priory Press, 1913. 8vo., pp. vi + 63. Price 2s. 6d.

The publication of churchwardens' accounts is always welcome. The late Rev. W. H. Price had transcribed the whole of the Badsey accounts, and the earlier section, carefully edited by Mr. Barnard, published in this well-printed, limp-covered booklet, is a memorial to the transcriber. The Accounts begin with some curious instructions "Ffor tythyng off shepe," followed by an inventory, dated 1527, of furniture, etc., apparently the property of a deceased vicar or of a benefactor to the church. The accounts for the period here printed abound with entries illustrative of old church and parochial customs and old country lore, which are carefully explained and elucidated in footnotes. Shrove Tuesday, cock-throwing, Whitsun gatherings, Easter wax-making,

and other preparations for the festival, flowered tapers, church ales, painting the sepulchre cloth, the use of incense, the Judas light, the wintering "of a church shepe," the parish chest and parish bier, the church acre, payment of earnest money, and purchase of books, are among the many things illustrated by these accounts. An appendix gives extracts from the accounts from 1571 to 1600, and there are good indexes.

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GYPSY COPPERSMITHS IN LIVERPOOL AND BIRKENHEAD. By Andreas (Mui Shuko). Illustrated. Liverpool: Henry Young and Sons, 1913. Crown 8vo., pp. 66. Price 1s. net.

Two years ago a party of gypsy coppersmiths from Eastern Europe arrived in Liverpool, and soon afterwards passed over to Birkenhead. The writer of this amusing little book visited them and gives very graphic and entertaining sketches of the gypsies themselves, their gorgeous attire, their talk and manners and customs, and of his intercourse with them. "Kola" their "king" was an extraordinary individual, wearing "trousers, superfluously baggy and decorated with wide stripes of bright green and red," thrust into great top-boots elaborately stitched, and a dark blue coat and waistcoat, with complicated braiding and enormous silver buttons. He carried "a five-foot staff almost covered with silver, on which shone countless little images of Buddha." Truly Kola and his company must have provided a glorious feast for the eyes of the small Liverpudlians. The adventures of these strange visitants in the streets, and in the houses and places of business of Liverpool and Birkenhead, are amusingly told. The little book is an excellent shillingsworth.

* * *

The Gypsy Lore Society have issued as No. 1 of their Monographs, *A Gypsy Bibliography*, by George F. Black, Ph.D. (London: Bernard Quaritch. Price 15s.) Dr. Black, who dates his Introductory Notes from the New York Public Library, has aimed at giving "an account of the literature relating to the gypsies—good, bad, and indifferent." This is the first attempt, if we are not mistaken, at anything like a comprehensive gypsy bibliography, and a very slight examination will show that only great labour and industry and unflinching enthusiasm could have produced so full a book. It will be added to, no doubt, but as it stands it is an invaluable work of reference. It includes not only book-titles, but magazine articles, papers in the publications of societies, and important references in books dealing chiefly with other subjects. France, Germany, Russia, and other countries, are largely represented. There is a subject-index of twenty-eight double-columned pages. The Gypsy Lore Society are heartily to be congratulated on their first monograph, the publication of which should bring them a substantial and much needed accession of strength.

* * *

We have received a copy of a volume, in small folio, entitled *List of Inscriptions on Tombstones and Monuments in Ceylon, of Historical or Local Interest, with an Obituary of Persons Uncommemorated*, by J. Penry Lewis, C.M.G., published by the Ceylon Government at Colombo, to be bought at the

Government Record Office, Colombo, price Rs. 5. Lists of this kind were issued some few years ago for Madras and Bengal, and in compiling this list of inscriptions on the tombs and monuments of Europeans in Ceylon Mr. Lewis has done good service to both history and genealogy. The vicissitudes of tombstones are sometimes strange. "Most of the Portuguese inscriptions," says Mr. Lewis, "which would have been invaluable to the historian have disappeared. We are told by Saar, a German soldier in the Dutch Company's Service, that the Dutch sailors broke up the tombstones in the churches and in a monastery outside the fort of Jaffna and used the pieces to load their mortars with, and that these missiles were daily thrown into the town along with the grenades, and proved most destructive, so that the unfortunate Portuguese were destroyed by the tombs of their progenitors and relatives which they had piously erected to their memory." The Dutch memorials are more abundant, but many have disappeared from carelessness and lack of reverence. Some 225 Dutch inscriptions, from 1662 onwards, are still extant. The oldest English inscription dates from 1748. Mr. Lewis's full Introduction, from which we take these facts, is a miniature history of the island. His modestly named *List of Inscriptions* contains much more than the title promises, for the copies of inscriptions are liberally annotated and illustrated by biographical, historical, and anecdotal particulars. The volume, which runs to 462 folio pages, is an extraordinary monument of careful labour. The biographical and other details are so abundant that the book must have very considerable permanent value for every student of Ceylon history. The printing does credit to the Government printer at Colombo. There is a full index of names.

* * *

The chief articles in the *Architectural Review*, March, sumptuously produced as usual, are "Stucco Interior Decoration," by Mr. I. C. Goodison, with many striking illustrations; "The Graduate College of Princeton University," by Dr. A. E. Shipley; and "The Conservative Club," by Mr. Stanley C. Ramsey. Plate and text illustrations are abundant and excellent.

* * *

Mr. Henry Harrison, the author of the valuable *Etymological Dictionary of Surnames of the United Kingdom*, at present in course of serial publication, has issued a ten-page leaflet (Eaton Press, 190, Ebury Street, S.W.; Price 4d.) entitled "*Romancing*" about Names, in which he vigorously attacks, and with good reason for the most part, many of the etymological and other statements in Professor Ernest Weekley's recently published book called *The Romance of Names*. Students interested in the subject should study this leaflet for themselves. We have also received the *Journal of the Alchemical Society*, vol. ii., part 10 (H. K. Lewis, 136, Gower Street, W.C. Price 2s. net), containing a paper by Mr. Sijil Abdul-Ali on "The Doctrine of the First Matter, with Special Reference to the Works of Thomas Vaughan"; *Rivista d'Italia*, February 15; and a large and well-printed Catalogue of Books on English Topography, with a supplement of fine old engraved views of English towns and country scenery, from Messrs. H. Sotheran and Co., 43, Piccadilly.

Correspondence.

THE MÈN-AN-TOL.

TO THE EDITOR.

MR. DYMOND is guilty of so much misrepresentation in his criticism, in the February *Antiquary*, of my article on the Mèn-an-tol, that I cannot allow it to pass unnoticed. Some of the errors are so obvious to anyone reading my article that it seems superfluous to direct attention to them. However, if you will kindly allow me space, I will take them *seriatim*.

Mr. Dymond has a very poor opinion of Dr. Borlase which is not shared by other antiquaries, for practically all writers on the antiquities of Cornwall quote him, and with appreciation. Mr. G. F. Tregelles, writing on "Stone Circles" in the *Victoria History of Cornwall*, for which Mr. Dymond himself contributed the plans, says: "Assuming Dr. Borlase to be right . . . he was a careful observer." Yet Mr. Dymond would have us believe that Borlase was incapable of determining the difference between a straight line and a triangle, and that the diameter of the hole in the Mèn-an-tol as given by him was "an eye-estimate, and a bad one at that!" I do not suggest for a moment that Borlase was infallible, but I do say that, undoubtedly, many of his observations were made quite as carefully as many of the more modern ones, perhaps more so. Mr. Dymond refers to his own plan of the Mèn-an-tol published in the *Victoria History of Cornwall*, in the corner of which an "enlarged plan" of the holed stone is given. May I ask which is correct, the "enlargement" or the section given in the complete plan?

It is certainly *not* my idea that the cross was carted away as "valueless," for I distinctly say that it was probably taken for some useful purpose. Neither do I assume that, the better to secure the protection of the holed stone, "the stone B must have been removed and re-erected where it now stands." On the contrary, as the pillar stone B now stands, it affords absolutely *no* protection to the holed stone from the danger I mentioned; it was only in its original position that it was of value in this way. It is because Mr. Dymond has not read my article carefully and does not "know the spot" that he falls into these errors. According to a statement he made some time ago, he has visited the monument on three occasions only, and on neither of these occasions did he notice the cart-track by the side of which the Mèn-an-tol stands! Yet he speaks as one having authority.

Mr. Dymond regards the removal of a cross from its base as "a most unlikely operation, in view of the purposes which these erections were intended to serve, and inexplicable on any hypothesis." He is apparently ignorant of the fact that *nearly one-third of the total number of known crosses have been removed from their original positions and diverted to other uses*. And there are nearly fifty cross-bases in existence from which the crosses have disappeared!

Langdon, in his book on *Old Cornish Crosses*, gives a list of ninety-two crosses which have been re-used, and shows for what purposes they have been appropriated. Of this number, at the time the book

was published (1896), forty were still serving the purposes to which they had been diverted. I may mention that, of the total number, sixteen had been used as gate-posts; one built into a bridge; four built into houses; three built into stepping-stiles; six into foot-bridges over streams; five used as steps to doorways; and a number had been and were still being used as rubbing-posts for cattle.

Since Langdon's book was written, about another score of crosses have been discovered, the most recent discovery being reported in the January number of the *Antiquary* this year. In the latter case, the cross had been used for the step of a small doorway in the tower of Ludgvan Church, and has apparently been doing duty as such for several centuries.

The *Gentleman's Magazine* for 1805 (vol. lxxv. p. 1201) contains a plate illustrating eleven ancient crosses in Cornwall, and the following is culled from the brief descriptive letterpress accompanying the drawings: "Some crosses are said to have been taken away to make gate-posts of. This practice, it is to be hoped, will be prevented in future by the lords of the manors and other holders of land." Four of the eleven crosses illustrated have since disappeared.

"When the base was set up," says Mr. Dymond, "the hole, originally square or oblong, must have been rounded." May I ask on what authority he makes this assertion? My own idea is that the hole described by Borlase was the original mortice. And are we to presume that he is under the impression that the mortices in all cross-bases are square or oblong? If so, he is wrong. Built into the hedge, on the left hand side of the road from Penzance to Lamorna, at a spot known locally as "Threecorner Pool," about three and a half miles from Penzance, and three minutes' walk from a cluster of cottages known as "Sheffield," is a circular cross-base with a circular mortice, which, however, is not pierced right through the stone. This is only one example, and is easily accessible to anyone staying in Penzance. I am hoping to get a photograph of this base shortly, and should the Editor consider it sufficiently interesting to readers of the *Antiquary*, I shall be pleased to allow him to make use of it.

Mr. Dymond next says that "it is easy to account for the difference between the two faces of the *tolmèn* (by the bye this word does *not* mean "a stone with a hole in it," and it is used incorrectly throughout the criticism) by supposing that the block, weathered atop by ages of exposure, was detached from its stratified bed in the living rock."

He admits then that the stone was once in a recumbent position, and that while in that position the exposed portion suffered a great deal from the inclemency of the weather; but I am afraid that his theory will not be accepted by anyone who gives the matter a moment's consideration. He overlooks the fact that the weathered side has undoubtedly been "worked," and that the working would efface the effects of the "ages of exposure" to which it had been subjected before it was lifted from the living rock of which it formed part.

It is quite possible that the *Mên-an-tol* was found lying on the moors many years ago and set up by some of the superstitious people of the neighbourhood,

purely and simply as a "crick-stone." But be that as it may, and any suggestion as to *why* the stone was set up on its edge is pure speculation, my theory with regard to the original use of the holed stone is not affected in the slightest. I have shown (in the *Antiquary* for April, 1912) why the Tolven Stone was set up on edge, and although this was done as recently as the middle of the nineteenth century, it had long ago acquired a reputation as a "crick-stone." Four years ago I had a chat with the daughter-in-law of the man who built the house at the back of which the stone stands, and who raised it to its present position. She told me that, quite recently, children had been passed through the hole in order to strengthen their backs, and added, "our old dog (a collie) ought to be strong enough in the back, for he's backwards and forwards through it forty times a day."

But my letter is assuming the proportions of an article, and I must close it with an apology for its length.

GEORGE J. BEESLEY.

96, Stoney Stanton Road,
Coventry.

February 21, 1914.

STUDLEY ALMS BOWL.

TO THE EDITOR.

I have just read your interesting account of above. May I corroborate all it says about the kind and opportune intervention of Mr. C. J. Jackson, F.S.A., at a quite critical moment?

I interviewed him only three days before the Chancellor's Court was held at Ripon, and told him of my difficulties—that my pleadings at our two Parish Meetings for the retention of the Bowl for the church were unavailing; that a London jeweller had already offered £3,000 for the treasure—thus there was a danger of the "open market," and thus again a possibility of the Bowl going out of the country. Could he, I asked him, with his influence amongst the London museum authorities, save (as I was convinced I could not save for the church) the Alms Bowl for the nation? His kind offer and its final successful result by the most generous action of Mr. Harvey Harden is now well known.

Thus, while acknowledging my inability to preserve the Alms Bowl for its *quondam* sacred use, yet I wish to express my grateful thanks to the two above-mentioned gentlemen for their ability to obtain for this National treasure a final and secure resting-place in one of the foremost museums of England.

MAUGHAN HUMBLE,

Incumbent of Aldfield-cum-Studley.

March 13, 1914.

P.S.—I see that Mr. A. Leveson Gower, one of the foremost correspondents on this Alms Bowl "sale," accuses me of signing the petition for sale. He is wrong. I absolutely refused to sign any document thereon.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.